1-1-2018

Creating an International Learning Community

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Recommended Citation

Andresen, Marc D., "Creating an International Learning Community" (2018). *Doctor of Ministry*. 282.
http://digitalcommons.georgefox.edu/dmin/282

GEORGE FOX UNIVERSITY

CREATING AN INTERNATIONAL LEARNING COMMUNITY

A DISSERTATION SUBMITTED TO

THE FACULTY OF PORTLAND SEMINARY

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF MINISTRY

BY

MARC D. ANDRESEN

PORTLAND, OREGON

FEBRUARY 2018

Portland Seminary
George Fox University
Portland, Oregon

CERTIFICATE OF APPROVAL

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DMin Dissertation

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This is to certify that the DMin Dissertation of

Marc D. Andresen

has been approved by
the Dissertation Committee on February 28, 2018
for the degree of Doctor of Ministry in Leadership and Global Perspectives.

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DEDICATION

To the faithful harvest workers in Corvallis, Oregon,

who are laboring to see people from every tribe, tongue, people,

and nation come to know Jesus Christ

ACKNOWLEDGMENTS

EPIGRAPH

"For Such a Time as This"

CONTENTS

ABSTRACT

Thousands of university students travel to the United States every year to engage in higher education, both as undergraduates and as graduate students. This provides a strategically rich opportunity for Christian ministry that has potential for global impact. Part of this potential is to provide ministry leadership training, particularly if students are from countries that allow little freedom for such education.

The challenge is to offer culturally appropriate leadership training that is applicable in various cultural contexts and that does not inadvertently cause offense by violating cultural norms of the various students. The desire is to create an educational environment that is culturally accessible to international students, and that trains domestic and international students to be leaders in our globalized world.

After considering a number of approaches to address these challenges, it was decided to work with an existing local school of ministry and enable this school to transform into an International Learning Community. This dissertation and accompanying artifact provide necessary research and practical help to make such a transition possible.

Section One of the dissertation describes in more detail the potential problems when working in culturally complex settings, as well as pointing out emotional and support needs unique to international students. Section Two describes several approaches considered to address the challenges. Section Three presents research that will provide substantive training content for a school staff and student body. The research focuses on cultural intelligence, cross-cultural hermeneutics, cross-cultural communication, and culture-transcending biblical leadership principles. Section Four explains the outline of

the artifact and briefly describes the courses included in the artifact. Section Five presents

parameters of the artifact with brief descriptions of goals, scope, audience, and further

course development indicated. Section Six discusses preliminary conclusions regarding

the effectiveness of the overall project.

INTRODUCTION

Reading authors such as Manfred Kets de Vries, David Livermore, Geert Hofstede, Richard Lewis, Soong-Chan Rah, and many others, representing international business and international Christian missions, leads to awareness of the present realities of a globalized world. In the realms of both church and business, leaders have discovered the necessity of understanding culture when working with leaders from different cultural backgrounds in culturally complex contexts.

Globalization is also clearly evident in popular media and news. In 2016 and 2017 the United States has been dealing with the realities of other nations being able to tamper with the nation's political processes through popular media.

These points of information indicate the current realities of living in the twenty-first century. The dynamics of globalization offer both opportunities and challenges. The presence of Portland Seminary's Doctor of Ministry program entitled "Leadership and Global Perspectives" provides both another data point regarding globalization and an academic approach to understanding globalization in order to solve problems related to globalization and to make the best use of the opportunities it provides. Specifically, this Doctor of Ministry program provides the academic tools and opportunity to address the challenges of leadership training in this globalized word.

This dissertation focuses on one such opportunity and the problems related to it. The intent is to indicate one pathway to solving cross-cultural challenges in leadership training in order to make the best use of the opportunities.

SECTION 1:

THE PROBLEM

The Context

The problem under consideration arises from the presence of international students at Oregon State University and the opportunity to offer them ministry leadership training. James E. Plueddemann wrote, "The primary stimulus for human development is problems—life challenges and situations that don't make sense."[1] Therefore this research is undertaken with confidence that the identified problems will result in positive opportunities for global ministry.

In the Fall of 2017 Oregon State University had 3,896 international students from 110 countries. In addition, there are over 500 international visiting scholars. These figures do not include the number of family members present with these students and scholars.[2] The largest international student population is from China, with 1,640 students in the Fall of 2017. The second largest group is 289 students from Saudi Arabia.[3] It is common knowledge that these two groups of students, as well as students from several other represented nations, are from countries that repress aspects of Christian faith activity.

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[1] James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 204.

[2] "Office of International Services," Oregon State University, accessed November 22, 2017, http://international.oregonstate.edu/sites/international.oregonstate.edu/files/OIS/Student/Documents/2017-fall-enrollment-report.pdf.

[3] Appendix D.

Among this student population are those who wish for, or are in need of, ministry and leadership training. For example, four students who attend the Chinese Christian Church near the campus of Oregon State University are currently taking ministry classes from Western Seminary in Portland, Oregon. Several have indicated that if ministry training had been available in Corvallis they would not have enrolled in a school that is almost ninety miles away.

A composite story illustrates the predicament faced by students from countries where the government oppresses Christian activity. (Pseudonyms are used for the safety of the students.) Ahmed is a PhD student from Iran who is studying poultry nutrition. During his time studying at Oregon State he became a Christian, and as he completes his doctoral studies, Ahmed desires to extend his stay in the United States for a year in order to learn principles of Christian leadership that he may apply among Christians at home as well as in missions. His situation is further complicated by the difficulties he would face at home were he to seek training there, because the religious culture makes it dangerous to convert to a religion other than the religion of one's family. Focused training must take place before he returns home.

A second example involves a married couple from China. Zhang Wei came to the United States to earn a PhD in mechanical engineering. His wife Wang Fang was involved in ministry before coming to the United States, but because of the government, religious climate, and culture of their country the minimal training she received was in an underground and somewhat dangerous context. He has taken a few courses at a seminary in Portland, Oregon but would take advantage of training made available in Corvallis.

Bob Smith, an American missionary to China, told a prayer gathering of pastors in Corvallis that there is a growing momentum in China to be a mission-sending country. Christians in China are discussing taking the gospel from China back toward Jerusalem and Iran. With so many Chinese students at OSU, local ministry leaders are in a position to contribute significantly to that effort if training can be provided for maturing Christians from China before they return home. It will appreciably aid participation in this movement if students like Zhang Wei and Wang Fang could be given cross-cultural leadership skills as a part of their training. In addition, students can be assisted in developing character and skills as persons who practice biblical leadership principles.

The support base for ministry with international students in the city of Corvallis includes Chinese, Indonesian, Latino, and Korean churches. These churches not only offer a worshiping community for international students, but also can provide ethnically focused mentors for students while they receive training. This fact further indicates that this is a strategic time to develop ministry training with and through international students.

In addition, the current international presence in the city of Corvallis parallels Jerusalem on the Day of Pentecost in the New Testament book of Acts, chapter two. On the day that is often referred to as "the birthday of the church," which also commemorates the arrival of the Holy Spirit, the text says, "Now there were Jews living in Jerusalem, devout men from every nation under heaven" (Acts 2:5). Later in Acts 2, sixteen geographical locations are named, from which those present came. A map of the times indicates that these areas surround the Mediterranean Sea and represent the three

continents of Europe, Asia, and Africa.[4] Because of the vast international representation in Jerusalem at the time of Pentecost, the church's missions movement was birthed at the same moment as the Church. Missionaries to the known world would be prepared to move as soon as these new Christians returned to their homelands.

Because there are representatives from over one hundred nations currently residing in Corvallis, it could be argued that our potential for world missions is even greater than on the day of Pentecost in Jerusalem. As one expression of globalization, the international presence in Corvallis, Oregon, points to the extraordinary missions and ministry opportunity that exists in the city that hosts Oregon State University.

A second biblical goal or vision for international ministry is seen in the New Testament book of Revelation. There we read, "And they sang a new song, saying, 'Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth'" (Rev. 5:9-10). The city of Corvallis enjoys the presence of over a hundred of those nations. The potential contribution toward the fulfillment of this vision is extraordinary. The ministry challenge is creating the opportunity and environment for these students.

The Challenges for International Students

The way forward, however, is not without problems. Because so many cultures are represented and because of the ease of committing cultural offense, learning cultural

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[4] Yohanan Aharoni and Michael Avi-Yonah, *The Macmillan Bible Atlas* (New York, NY: Macmillan, 1977), 151.

skills will aid working together fruitfully in this culturally complex environment. Cultural offense can occur in such areas as how men and women are to relate to one another, how teachers and students regard one another, miscommunication because of language, or assuming that one's own cultural interpretation of Scripture is "correct." Among many other scholars, the writings of Manfred Kets de Vries[5] and David Livermore[6] show the relational damage and organizational inefficiency that can occur when stepping on cultural "land mines." Therefore, everyone involved in cross-cultural learning will benefit from gaining practical skills regarding how to navigate together through possible problems. "Cultural Intelligence" aids in creating a functional and productive community of learners. Addressing this ministry problem will require extensive exploration of Kets de Vries, Livermore, and other scholars.

Another problem that we may address is the out-of-culture experience of the students themselves. International students face more difficulties than students studying in their homeland. University education has its own intellectual and emotional challenges and difficulties, and it could be additionally challenging for international students who not only face homesickness, experienced by many college freshmen, but also deal with a completely unfamiliar cultural environment. Having to navigate and survive in a foreign setting can be disorienting. Furthermore, most of these students engage in higher education in a non-native language. These issues compound the complexity and problems of their lives, and therefore also the challenge for Americans working with international students.

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[5] Manfred Kets de Vries, *The Leadership Mystique: Leading Behavior in the Human Enterprise* (Harlow, England: Prentice Hall, 2006), 190.

[6] David Livermore, *Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World* (Grand Rapids, MI: Baker Academic, 2009), 11-12.

Research indicates that international student success is closely tied to the overall well-being of the student.

> Extensive research has been done on the linguistic, cultural, academic, and social barriers that international students encounter during their experience here. In terms of linguistic barriers, the lack of fluency in the language, knowledge of slang, or pop culture references can induce miscommunication between international students and native speakers. These barriers can ultimately lead to homesickness, isolation, lack of confidence (Banjong, 2015; Kwon, 2009), and, consequently, affect international students' performance in the classroom and ability to form friendships (Leong, 2015).[7]

Therefore, establishing an environment that offers multi-faceted support serves the interests of the student.

> Successful international student work maintains a high value of overall student success.

> In our previous study of CNI (Cross-National Interactions), instructors indicated that differing levels of English language proficiency, limited time spent on campus due to work and family commitments, and differences in academic priorities and learning experiences may also affect CNI in the classroom because of limited contact outside of class. For a variety of reasons, CNI has great potential, but is challenging in practice (Leask & Carroll, 2011).[8]

Research available through such resources as the *Journal of International Students* can significantly inform outreach to international students. Hosts for higher education are in a position to lessen the struggles of internationals when providing them with cross-cultural knowledge and skills.

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[7] Plamena Koseva, "Internationalizing Campus Partners," *Journal of International Students* 7, Issue 3 (July/August 2017): 879, accessed July 31, 2017, http://web.b.ebscohost.com .georgefox.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=1&sid=1483b1f5-883e-480a-9c20-5a61407df152%40sessionmgr103.

[8] Diana N. Yefanova et al., "Instructional Practices Facilitating Cross-National Interactions in the Undergraduate Classroom," *Journal of International Students* 7, Issue 3 (July 2017): 788, accessed July 30, 2017, http://web.b.ebscohost.com.georgefox.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=1&sid =1483b1f5-883e-480a-9c20-5a61407df152%40sessionmgr103.

An International Learning Community could provide both cultural learning and supportive friendships. The value, need, and importance of friendships also relates to the problem of international student involvement in the training we are offering. In the United States it is often sufficient to advertise a class or training event. People will read publicity and choose to attend. Experience with international students in this setting has shown that making classes available is not enough. Even though students have interest in learning, there appears to be a culturally invisible barrier to simply registering and attending. There is a higher success rate for beginning and long-term attendance if a friend can say, "Come with me."

The Challenges of Ethnocentrism

Thus far primary consideration of the problem has been from the perspective of the challenges faced by international students. Success or failure with international student training is also affected by the universal cultural default of ethnocentrism. This means that since everyone grows up in a particular culture, each one is fundamentally unaware of viewing life through the lens of a specific culture. This can result in regarding the values and behaviors native to other cultures as being "weird" or "wrong." Success in cross-cultural leadership training requires awareness of one's own cultural assumptions and increased sensitivity to the underlying cultural values and assumptions of others.

Research has led to the conclusion that the problems arising from the issues and complexities presented require a focused and intentional effort to engage relationally and educationally in a manner that will produce a healthy International Learning Community.

Cultural Intelligence

The specific research problem being addressed in this study is how to transform a local American school of ministry into an International Learning Community capable of providing culturally intelligent leadership training for both American and international students. To make the problem very specific, this research seeks a path to transform Cornerstone School of Ministry in Corvallis, Oregon into a school community with an environment that fosters cultural awareness, respect, mutual learning, and communication between cultures, able to meet the needs of international students. The broad topic for this dissertation looks at providing ministry leadership training in cross-cultural settings that will equip and prepare international students to exercise leadership principles observable in biblical characters and teaching. American students are included because the school functions in an American context, and students from around this country are involved. A secondary benefit is that the American students will become equipped to be leaders with a global perspective. It is the contention of this dissertation that exercising biblical leadership principles with cultural intelligence equips leaders to function in culturally complex contexts.

The desires underlying the goals are seeking to offer the best support possible to international students, to broaden the cultural experiences of American students, and to avoid cultural mistakes in working with international students. Addressing the problem of creating such a community will enable us to solve the original problem of how to provide leadership training for international students.

Therefore, the research question is, "What does an International Learning Community staff need to know and do in order to facilitate leadership training for

international students in a culturally complex context?" This study arose out of a desire to provide ministry leadership training for international students in the United States, hence the goal of creating this community as a means of providing ministry leadership training in cross-cultural settings that will equip and prepare international students to exercise biblical leadership principles. The goal is to create a learning environment that is culturally accessible to international students.

The challenge is to find the best way or ways to create such an International Learning Community. The objective is to transform an already existing ministry training school (Cornerstone School of Ministry) into an International Learning Community. It is the claim of this research that in order to create an International Learning Community, all of the Cornerstone School of Ministry staff will be equipped with knowledge of cultural intelligence, cross-cultural hermeneutics, cross-cultural communication, and biblical leadership principles.

Business leaders and researchers such as David Livermore and Manfred Kets de Vries have studied hidden dangers when working with multi-national teams, and a great deal may be learned from their work while seeking to create a healthy environment for an International Learning Community. In addition, many American, Canadian, and Australian universities have sought to improve student services for internationals. Problems to be addressed in this context would include cultural beliefs about the kind of relationships leaders are to have with followers, whether individuals or teams are recognized for accomplishments, whether communication is to be indirect or direct, and

several other types of subtleties of culture. Kets de Vries states, "The management of multicultural teams requires a cooperative blending of elements from various cultures."[9]

In addition, culturally complex environments face the problem of clear communication. Good understanding is difficult enough between two people of the same culture, or between married couples, let alone between people whose native languages are not the same and who may have different styles of communication. Donald K. Smith states, "This is the central problem in communication: how to achieve understanding across differences, no matter what causes them." [10]

The Specific Research Challenge

The challenge is to work in an environment where multiple cultures intersect. A Venn diagram displays that this International Learning Community will exist at the point where the cultures of America, other nations, and the Kingdom of God overlap.[11] Every culture has aspects that are consistent and other aspects that are inconsistent with the values of the Kingdom of God. This process will aim to help people discover these factors about their own cultures. The outcome sought is that all Christians will give priority to Kingdom values over those of their native culture.

A major portion of the solutions to these challenges will be found by developing "Cultural Intelligence," and discussions around "CQ" will occupy a great deal of the research and writing. For the purposes of this project, cross-cultural communication,

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[9] Kets de Vries, 175.

[10] Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan, 1992), 7.

[11] Appendix C.

cross-cultural hermeneutics, and culture-transcending leadership may all be considered aspects of cultural intelligence.

Conclusion

In summation, the problem to be addressed has many layers. (1) A number of the countries represented among the international student population are antagonistic to the gospel and therefore would allow little or no ministry and leadership training for these students when they return home. (2) International students who desire training currently have few, if any, culturally appropriate opportunities for ministry education in the Oregon State University community. (3) The needs and challenges of international students are complex. (4) To provide training locally will require a school that can function as a healthy International Learning Community. Student success is more likely in a welcoming community environment. (5) Ethnocentrism in students and school staff must be addressed. (6) Training leaders of all cultures to function in cultural complexity prepares leaders for today's globalized world. These ministry opportunities and challenges lead to the opportunity and problem directly addressed in this dissertation.

SECTION 2:

OTHER PROPOSED SOLUTIONS

The ministry problem addressed in this study is how best to provide ministry leadership training for international students temporarily in the United States. Success in addressing this problem might be accomplished in a number of ways. While researching leadership training in cross-cultural contexts several possible approaches to the ministry problem surfaced and were considered.

One approach may be called "student focus." This approach would involve targeting two or three specific international student populations and studying their cultural and leadership needs, styles, and desires. Once these needs are discovered and addressed, the findings would also offer general principles which could then be applied to other student populations. A variation of this approach would be to develop culture-specific communities of students, such as a small group of Chinese students, and work with the students within those communities.

Through relationship building and academic research the goal would be to construct leadership training for these target groups. Narrowing the field of study in this way has the advantage of learning a great deal about a few cultures and their leadership needs. As this approach was being considered Chinese, African, and Latino groups were most strongly considered. These populations were seriously regarded because of the strength of numbers with Chinese and Latino populations in Corvallis. Africa was also included because of personal experience on that continent. If a student focus were chosen training could be successfully tailored training for a particular ethnic/national population. This is a worthy goal.

After serious and lengthy consideration, this approach was not chosen for several reasons. First, there are limitations to selecting and targeting only a few nationalities. Choosing just two or three cultures would not enhance inviting students from other nations to engage in training. The second reason is that preliminary field research indicated that recruiting specific populations carries challenges over which we would have no control. It appeared unwise to base the success of this project on the will and choices of others. Extensive research into these cultures could be conducted but that would not guarantee that students from those nations would respond positively to invitations for training. Should students not respond to an invitation, the project could be a failure. Third, the recruitment process itself is overly time intensive. As has been mentioned, it has been learned that because so many cultures value relationship over tasks and goals, relationships have to be built for long periods in order to have relational credibility. This cultural value will still need to be honored over the long term, but given that there are certain time restrictions when producing a research dissertation, an approach was needed that offered more certainty of fruitfulness.

A second strategy for solving our ministry problem would be to focus the dissertation research only in the arena of leadership, writing about leadership in general, and not giving first consideration to cultural matters. For effectiveness the research would still require field and academic inquiry into some of the specific subtleties and needs of at least a few of the national student populations present at Oregon State University. To be culturally competent, one could not simply teach leadership principles from American authors and what works in America. Through the months of course work, reading, and

field work conversations, this approach did not eliminate itself *ipso facto*, but rather gave way to the apparent superiority of a third possibility.

Although each of these methodologies is viable and worthy of consideration, brevity requirements for a dissertation do not allow time or space to explore multiple approaches.

A third possible tactic focuses on the cross-cultural development of an existing training school and its environment. This approach to the problem concentrates on the culture and community of a specific ministry training school in order to equip that school to offer training to international students temporarily in the United States. The goal is to create a corporate academic culture with cultural intelligence within an educational institution. Thus, the focus is primarily on principles of cross-cultural work, and the emphasis becomes culture over leadership. This is still a study seeking to enhance leadership training for international students because the target school is a school of ministry. However, the research focus becomes how to culturally inform and enhance the learning environment. The intent is to weave principles of cultural awareness into the life of the existing school, including the nature of the community and the curriculum of the various courses.

For reasons of long-term effectiveness, it was decided to focus efforts on the nature and character of the school, creating an International Learning Community. The need is to create a community and support documentation that will give the school the principles needed to serve many ethnic groups over a long period of time. Cornerstone School of Ministry, the institution of focus for transformation, teaches leadership classes, but it also teaches courses in Biblical Theology, Spiritual Life, Preaching, and other

ministry related topics. Because the training given is broader than leadership principles specifically, it seems wise to create this International Learning Community, for the benefit of all courses, instructors, and students. In addition, part of the rationale for this approach is that international students will be motivated to stay in the program if it seems culturally accessible.

There are at least two reasons for preferring this approach. First, a trained staff, whose tenure is significantly longer than students, will provide longevity for the school's attempts to train international students. The thesis is that by training the staff the most supportive and productive environment for international students will be created. If the culture of the school can be transformed not only will international students find a welcoming environment, American students will receive cross-cultural training by virtue of studying in this setting. Second, research into cross-cultural endeavors in both the business and ministry worlds has shown that the globalized nature of today's world means that the most effective leaders are those that can operate in culturally complex contexts. Nations that at one time may have been able to live and work in cultural isolation are no longer able to do so. Today's and tomorrow's leader must be a global leader.

In order to create this cross-cultural environment a primary outcome of the dissertation research will be cultural training for the school staff. A second aim for the research and its artifact will be an introductory class on culture for incoming students from America and other nations. The claim is that if we can create a culturally intelligent community—an "International Learning Community"—this strategy creates an environment in which to teach any topic in a culturally relevant, appropriate, and

sensitive way. If broad principles of cultural intelligence are learned by the staff, cultural issues of specific students can be studied as they enroll in the school.

In order to accomplish the goal of creating an "International Learning Community" materials based on proven research will be presented that provide the content needed to train the school staff in three primary areas: (1) cultural intelligence, (2) cross-cultural hermeneutics, and (3) cross-cultural communication.

Cultural intelligence training will increase the sensitivity of the staff to the subtleties and nuances of the cultures of its many students. Cross-cultural hermeneutics is invaluable for Bible study classes, in order to avoid serious misunderstanding between students from different cultures and in order to increase insights into biblical culture in the study process. Cross-cultural communication requires attention because of the countless mistakes and offenses possible through accidentally using words or gestures that are offensive in other cultures.

An "International Learning Community" will operate with cultural intelligence with a staff and student body being oriented to the three primary content areas named above. This community is graphically portrayed through a Venn diagram that shows the overlap of several cultures. This study considers the elements of this space that lives at the nexus of American, other nation, and Kingdom of God cultures. (See Appendix C for Venn Diagram.)

The creation of the International Learning Community is significantly informed and affected by the lessons learned by businesses and missionaries who operate globally with multi-national teams. Both business and missionary leaders have learned significant lessons from the complexity of cross-cultural interactions in culturally complex contexts.

A quantity of this learning is presented in the scholarly writing of scholars who study business practices.

Exploring scholarly resources for this research has led to several types of literature: books, on-line journals, and dissertations. The list of literature itself indicates that research is available from scholars from many different cultures and ethnicities. These scholars have addressed the problems and complexities of cross-cultural interaction by advocating cultural intelligence. Potential confusion and disagreement over the understanding of Scripture have been addressed in writing about cross-cultural hermeneutics. Academicians and experienced missionaries also offer material dealing with possible cross-cultural communication issues. These are the areas addressed in the written statement. Also listed are resources that support the artifact in the areas of leadership and the presence of international students in American university communities.

Below is a partial list of resources addressing the areas of concentration within the school, categorized by the specific aspect of an International Learning Community that they address. Each category is stated as a learning objective. The available literature is so extensive that all of the information cannot be addressed in one dissertation. This study will focus primarily on issues of a cross-cultural environment. Part of the curriculum in the dissertation artifact will present leadership principles that transcend culture.

1. An International Learning Community will learn principles of cultural intelligence.

David Livermore, *Leading with Cultural Intelligence*

Soon Ang and Linn Van Dyne, *Handbook of Cultural Intelligence*

Manfred Kets de Vries, *The Leadership Mystique*

Dominique Moisi, *The Geopolitics of Emotion*

Jayson Georges, *The 3D Gospel*

Patty Lane, *A Beginner's Guide to Crossing Cultures*

2. An International Learning Community will learn principles of cross-cultural hermeneutics.

Kenneth Bailey, *Jesus Through Middle Eastern Eyes*

Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa*

Richards and O'Brien, *Misreading Scripture with Western Eyes*

Cosgrove, Weiss, and Yeo, *Cross-cultural Paul*

Henning Wrogemann, *Intercultural Hermeneutics*

3. An International Learning Community will learn principles of cross-cultural communication.

Donald K. Smith, *Creating Understanding*

Paul Hiebert, *Cultural Anthropology*

Matthew D. Kim, Preaching with Cultural Intelligence

John Maxwell, *Everyone Communicates Few Connect*

4. An International Learning Community will learn principles of cross-cultural biblical leadership.

James E. Plueddemann, *Leading Across Cultures*

Sherwood G. Lingenfelter, *Leading Cross-Culturally*

Judith E. and Sherwood G. Lingenfelter, *Teaching Cross-Culturally*

Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*

5. An International Learning Community will learn principles of international student work.

Journal of International Students

Lawson Lau, *The World at Your Doorstep*

Neal Pirolo, *Internationals Who Live Among Us*

In addition to what has been stated, a variety of approaches to working with international students is found in the practices of other educational institutions who deal with international students. The current work to create an International Learning Community is informed by their work and models. A number of school representatives were interviewed in order to discover how these schools help their international students.

Through the course of the research, contact was initiated with nine educational institutions or ministries seeking information regarding international student work. Conversations held early in the process were with entities in the OSU vicinity. Later, e mails explaining the research were sent to other institutions, but received no responses, so second e mails were sent. Next efforts were to call most of the schools, finding only voicemail available. One university official contacted through e mail responded with a time for a telephone appointment, but calls to that person at the appointed time, and at subsequent times, also found only voicemail. At one university, when an e mail response finally came the person replied that he had changed jobs and offered a different contact name to call. After months of these efforts, the time arrived to finalize the dissertation, resulting in very little data regarding how other schools deal with international students.

School officials who were spoken to, who work with international students, identified at least three types of students:

- Those whose current studies focus exclusively on language learning, in order to pass English competency exams gaining them access to the university

- Those who are already engaged in their academic pursuits

- Those who have moved to the United States as refugees

All of these students have some needs in common, such as a supportive community, friendship, and language learning. Other needs vary greatly, such as financial backing. Refugee families appear to have the most financial need.[12] Fuller Seminary has found that students are more successful if their financial support is in place at the time they begin studies.[13]

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[12] Andrea Cook, President, Warner Pacific College, interview by the author, September 15, 2017.

[13] Sam Bang, International Student Office of Fuller Theological Seminary, interview by the author, August 30, 2017.

SECTION 3:

THESIS

Section Introduction

The goal of this research is to develop leadership training for international students temporarily in the United States. Section One established the complexity of this effort. The population that is the focus of this study deals with a number of challenges. International students are likely to experience homesickness, as do freshmen domestic students, plus, this reality is compounded by the disorienting experience of navigating a completely different language and culture. This research and project are academic and focus on leadership training, but can also serve students by providing a learning environment containing awareness of these needs and challenges. If the work is successful the students will experience a supportive environment in our International Learning Community.

Section Two presented several possible approaches to supporting and training international students. After careful study and consideration, it was decided that the most effective way to solve the presenting problems would be to create an International Learning Community embodied in a training school trained in cultural intelligence, cross-cultural hermeneutics, and cross-cultural communication.

Section Three presents academic research that provides the foundation and content for training to be given to ministry school staff and students and that will equip staff and students to address the complexities of cross-cultural training environments. Chapter One focuses on cultural intelligence, Chapter Two studies cross-cultural hermeneutics, and Chapter Three considers cross-cultural communication.

Chapter One: Cultural Intelligence

Although the primary target for this work is international students at Oregon State University, the principles presented are intended to be universally applicable. With nearly 4,000 international students and 500 visiting scholars representing over one hundred countries living in Corvallis, Oregon, tremendous opportunity exists to affect the work of the Kingdom of God around the world. The modern trend of globalization is working to the advantage of those who are committed to world missions, since this movement has brought so many students to the community.

This portion of research asks the question, "What knowledge is needed to work with international students in a culturally sensitive way in order to support them and accomplish the goal of leadership training?"

The Challenge

In order to engage in effective and appropriate cross-cultural leadership training, it is necessary to gain understanding of the international students in the local community. The underlying assumption is that each student was raised in a particular unique culture. In *Understanding Other Cultures,* Ina Brown writes, "To understand other peoples, then, we must have some idea of what culture is and how it functions and some knowledge of the variety of ways in which different human groups have gone about solving universal problems."[14]

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[14] Ina Corinne Brown, *Understanding Other Cultures* (Englewood Cliffs, NJ: Prentice-Hall, 1963), v.

A large part of cross-cultural ministry and the task of effective leadership training is knowing what kind of training will be meaningful for the students in their home context. According to Debora Viveza and Dwight Samuel, the most appropriate arena for leadership training is the local context of the student.[15] Since our target group is students who have traveled to the United States, that opportunity is not available. Rather, the effort is to develop an International Learning Community that will present leadership principles that transcend culture. If the training is successful, the students will gain principles that will be applicable at home and that will enable them to be leaders in the broader globalized world.

It is an operating assumption that students will have different styles and needs for learning. Every culture has learning needs and styles of communication that are particular to them, and research and relationship building happen best when not inadvertently offending the person from a different culture. "A bi-cultural bridge is formed when members of two different cultures learn to understand and adapt to each other's culture, thus enabling meaningful two-way communication between the cultures."[16] This learning and adaptation provides the motivation and purpose for this research.

Understanding Culture

Everyone lives in, with, and through culture. The culture in which a person grows up determines how they view life and reality; culture affects what is perceived as "true" and "normal." But because each person grows up in their culture from birth, they are

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[15] J. Dudley Woodberry, ed., *From Seed to Fruit; Global Trends, Fruitful Practices, and Emerging Issues among Muslims* (Pasadena, CA: William Carey Library, 2008,) 162.

[16] Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2009), 118.

largely unaware of this effect, just as a fish is unaware that it is in water and is wet. The water in which it swims *is* its world and its reality. But all water is not the same. There is fresh water and salt water, and fish are adapted for the type of water in which they swim.

In his book, *Riding the Waves of Culture*, Fons Trompenaars writes, "A fish only discovers its need for water when it is no longer in it."[17] It is possible that the particulars of personal cultural views are discovered when individuals are exposed to other cultures. Only then might a person begin to realize that they view the world and reality through the lens of the culture in which they were raised. Trompenaars writes, "In every culture in the world such phenomena as authority, bureaucracy, creativity, good fellowship, verification, and accountability are experienced in different ways. That we use the same words to describe them tends to make us unaware that our cultural biases and our accustomed conduct may not be appropriate, or shared."[18]

This picture of fish-in-water is intended to lead us to the realization that if a person wants to have meaningful and appropriate relationships with people of other cultures, it is necessary to understand something of the nature of culture, how culture affects us, and the similarities and differences between our culture and that of other people.

A metaphor to aid understanding of the similarities and differences between cultures and the challenging task of understanding other cultures may be found in comparing the games of baseball and cricket. Many Americans grow up in the "culture" of baseball. Baseball fans have been immersed in this world so long that the rules,

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[17] Fons Trompenaars, *Riding the Waves of Culture: Understanding Diversity in Global Business* (Burr Ridge, NY: Irwin Professional Publishing, 1994), 22.

[18] Ibid., 3.

nuances, and dynamics of the game are as second-nature as breathing. Why a base runner returns to his base in between every pitch, or stays on his base when a fly ball is hit, is as understandable as picking up one's feet to walk upstairs. People are not born with an understanding of baseball. It is learned inductively through experience and enculturation, which is "the process by which an individual learns the traditional content of a culture and assimilates its practices and values."[19] Trying to explain baseball to someone who has never seen or thought about the game poses an incredible challenge. It is likely to make no sense to a person not of the baseball culture. Conversely, cricket is the same for those of the baseball world. Even an explanation of the game and its rules may not quickly bring understanding.

Baseball and cricket, as two different cultures, have a number of similarities and many differences. Both sports use a ball and bat. But the design and character of these are different, as is how they are used. Both games have a player who "throws" the ball toward the player with the bat. In baseball that player is called the "pitcher," and in cricket he is the "bowler."

The similarities and differences between baseball and cricket give a picture of comparing cultures. There are similarities and differences, and trying to make connections and comparisons is fraught with dangers of misunderstandings. Because each of these two sports has important objects with the same name, it is not the case that each culture regards or uses them in the same fashion. Hence the baseball-cricket metaphor illustrates the challenge of trying to understand and relate to different cultures. The many similarities and differences can easily lead to misunderstanding.

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[19] *Merriam-Webster Dictionary*, s.v. "enculturation," accessed November 20, 2017, https://www.merriam-webster.com/dictionary/enculturation.

It is not possible to have a thorough understanding of every culture. But there are questions and principles to pursue that help gain sensitivity to the similarities and differences between one's own culture and that of someone with whom a relationship is being developed.

Defining Culture

In the book *Leading with Cultural Intelligence,* David Livermore quotes an article by C. Kluckhohn and W. H. Kelly entitled *The Concept of Culture,* in which they wrote, "Culture is defined as the beliefs, values, behaviors, customs, and attitudes that distinguish one group from another."[20]

When observing behaviors in people, we are not just looking at physical actions or hearing conversations. Behaviors make sense, or they do not, based on the patterning every person has in their lives within their own cultures. People do not observe life around them in an objective and detached way. When experiencing and looking at the world and its differing cultures and sensing that what is seen is normal and acceptable or not, judgment is being made about those behaviors. This is an expression of culture: it is seeing and assessing through the lens of culture.

Geert Hofstede, Gert Jan Hofstede, and Michael Minkov provide another approach to understanding culture in the subtitle for their book *Cultures and Organizations: Software of the Mind*. Computers operate based on how programmers tell them to operate, and they write instructions (software) that are installed into the operating system of the computer. When children begin to be taught right and wrong, and which

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[20] David Livermore, *Leading with Cultural Intelligence* (Atlanta, GA: AMACOM, 2015), 69.

behaviors are considered polite or not, parents, teachers, and other influencers are writing

that software onto their souls. The authors of *Cultures and Organizations* say, "A

customary term for such mental software is 'culture.' In most Western languages culture

commonly means 'civilization' or 'refinement of the mind.'" These authors point out that

culture determines patterns of thinking, feeling, and acting. We may be unaware of these

patterns, just as a fish is unaware that it is wet.[21]

Thinking of enculturation as "programing" seems similar to brainwashing. This

notion is confirmed by Richard Lewis in *When Cultures Collide*. He quotes *Cultures and*

Organizations and adds, "the key expression in this definition is 'collective

programming.' Although not as sinister as brainwashing, with its connotations of political

coercion, it nevertheless describes a process to which each one of us has been subjected

since birth."[22] Culture is "programmed" into us inductively, just as a baby learns

language. "Culture consists of the unwritten rules of the social game. Culture is learned,

not innate."[23] People learn culture not from an online tutorial, but slowly, one experience

at a time, throughout life.

Cultural Intelligence

In this chapter we are asking, "What do we need to know in order to work with

international students in a culturally sensitive way in order to support them and

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[21] Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind* (New York, NY: McGraw/Hill, 2010), 5.

[22] Richard D. Lewis, *When Cultures Collide* (Boston, MA: Nicholas Brealey, 1996), 17.

[23] Hofstede, Hofstede, and Minkov, 6.

accomplish the goal of leadership training?" The shortest answer to this question is "Cultural Intelligence (CQ)."

Between 2009 and 2015, David Livermore published three books dealing with cultural intelligence: *Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World* (2009), *The Cultural Intelligence Difference* (2011), and *Leading with Cultural Intelligence* (2015). His work is based on the research of Soon Ang and Linn Van Dyne, who are pioneers in this field. These books discuss how to flex with, navigate through, and adapt in cross-cultural settings, and although there is a great deal of overlap, each book has a slightly different focus. The first of the books is aimed at ministry application. Understanding and applying the principles of these books is foundational to good international student work. The books offer principles to help develop cultural intelligence in leaders and in those they lead.

In Livermore's work, he defines cultural intelligence as "the capability to function effectively across national, ethnic, and organizational cultures."[24] "Cultural intelligence isn't a destination *per se* but an ability that serves as a compass for guiding us through the globalized world of leadership."[25] Within the broad topic, he states that "CQ Knowledge is your understanding about culture and how it shapes behavior."[26]

At the heart of cultural intelligence are "cultural value dimensions," which are addressed in Livermore's books as well as in *Riding the Waves of Culture* by Fons Trompenaars and *Cultures and Organizations* by Hofstede, Hofstede, and Minkov. In

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[24] Livermore, *Leading with Cultural Intelligence*, 4.

[25] Ibid., xiv.

[26] David Livermore, *The Cultural Intelligence Difference* (New York, NY: American Management Association, 2011), 73.

total, these five books identify fourteen cultural value dimensions. All of these dimensions will not be discussed here, but the most germane to the purposes of this study will be considered.

Understanding "cultural value dimensions" is at the core of building relationships with those of different cultures and is crucial in studying those cultures. "The failure of a leader to understand the profound differences in how cultural value orientations influence the way people are motivated, offer input, and go about their work will lead to global ineffectiveness."[27] They are, therefore, core to effective and appropriate cross-cultural leadership training. Livermore says, "The starting point for CQ (Cultural Intelligence) Knowledge (of cultural dimensions) is understanding how culture shapes our own thinking and behavior."[28] The ability to move beyond our own culture to understand that of another is enhanced by understanding cultural value dimensions.

One of the most significant value dimensions, addressed in all five volumes listed above, addresses "collectivism versus individualism." Identity is a core component of both collectivism and individualism. At issue is whether a person's primary identity is as a member of a particular group or as an individual. "Individualism has been described by Pasons and Shils as 'a prime orientation to the self,' and collectivism as 'a prime orientation to common goals and objectives.'"[29] "Understanding the primary source of

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[27] Livermore, *Leading with Cultural Intelligence*, 132.

[28] Ibid., 133.

[29] Trompenaars, 51.

identity—the individual or the group—is an insight that will shape whether you lead with cultural intelligence."[30]

Collectivist versus individualistic cultures present a primary challenge for leadership training. Since American culture is individualistic, training in this cultural context could result in individualistic leaders trained to lead individualistic people. Rakesh Mittal and Steven Elias tell us, "Since the primary motivational influence of the manager in individualistic societies is goal attainment, the choice of a specific base of power would be dictated by the manager's perception of subordinate's receptivity to that approach."[31] The leader's task is very different in collectivist cultures, where individuals seek what is best for the group and not themselves. "Their definition of an outstanding individual is one who benefits those closest to him or her."[32] Mittal and Elias say,

> The leader or manager is not simply a boss to extricate performance from the subordinate, but is also expected to form and maintain a holistic relationship, including social ties, with his or her followers. Under such circumstances, the preferred choice of influence attempt may stem from softer bases of power, such as positive expert, positive referent, and positive reward.[33]

In individualistic cultures a leader might give an award to "employee of the month," but in a collectivistic society the leader would more likely award a "team of the month."[34]

The Old Testament demonstrates collectivistic culture, which is the culture of the ancient Hebrews. This identity-with-the-group is so strong that when Nehemiah prays to

[30] Livermore, *Leading with Cultural Intelligence,* 101.

[31] Rakesh Mittal and Steven M. Elias, "Social Power and Leadership in Cross-cultural Context," *The Journal of Management Development; Bradford* 35, no. 1 (2016): 58-74, accessed December 19, 2017, https://search-proquest-com.georgefox.idm.oclc.org/docview/1759963590?rfr_id=info%3Axri%2Fsid%3Aprimo.

[32] Trompenaars, 5.

[33] Mittal and Elias, "Social Power and Leadership in Cross-cultural Context."

[34] Livermore, *Leading with Cultural Intelligence,* 101.

confess sin, he includes sin committed by those who lived before he was born (Neh. 1:6).

Anecdotally, in Corvallis, Oregon, collectivism and individualism is reflected in the life

of church communities. Virtually all of a Latino church will respond to the pastor's

encouragement to attend a city-wide church event, while an Anglo-American

congregation's response may be ten to fifteen percent.

Another main cultural value dimension compares "universalism versus

particularism." This dimension asks, "What is your primary influence in the application

of right and wrong: law or personal loyalty; rules or relationships?" The universalism

view favors law and rules, while the particularism position prefers relationships and

personal loyalty as the primary determiner for how we apply standards of right and

wrong. This especially applies to family and close friends.

Universalism believes that law and rules are equally applied to all, no matter what

our relationships are, and law should be "the standard we use to judge people's behavior.

Universalistic cultures believe there are rules for everyone and no one gets to ignore

them."[35] The culture of the United States is universalistic. Americans are deeply

committed to "the rule of law." It is foundational and a source of pride. All citizens,

including the President of the United States must live in obedience to the US

Constitution. It is commonly held that failure to do so resulted in the early resignation of

Richard Nixon in 1974.

The Ten Commandments in the Bible could certainly appear to be universalistic.

But do Christians strive to obey the Ten Commandments because of a commitment to

law, or out of personal loyalty to the God behind the Commandments? It may be that

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[35] Ibid., 123.

with the passage of time, with apparently less commitment to the Ten Commandments in society in general, some people seek to live by the Commandments primarily out of love for God. There is a personal, one-to-one connection that motivates adherence to the Law. In addition, those who seek to follow the Lord have a sense that there is universal truth which is inviolable.

Directly applicable to issues in leadership training is the cultural value called "Power Distance." "Power distance refers to the amount of distance that is expected between leaders and followers."[36] This addresses the question, "Is leadership top-down or collaborative?" In cultures with high power distance, leaders are somewhat distant from workers and share less in decision making. "People in high power distance societies accept a hierarchical order in which everybody has a place and no justification is required for power inequalities."[37] In lower power distance cultures, leaders are less detached and decisions can be more collaborative. Livermore counsels, "When visiting a new organization, notice how individuals address the people to whom they report, what kinds of titles are used, and how they're displayed. How are you introduced to the senior leader?"[38]

This aspect of cultural values directly affects the kind of leadership training offered to international students. An American style of leadership would not work in cultures with high power-distance, like Arab nations, because the American style is too collaborative.

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[36] Ibid., 104.

[37] Mittal and Elias, "Social Power and Leadership in Cross-cultural Context."

[38] Livermore, *Leading with Cultural Intelligence*, 104.

Another cultural value dimension that directly impacts how leaders are trained is "cooperative versus competitive." Livermore writes, "Cultures more oriented around the cooperative orientation emphasize nurturing, supportive relationship as a better way of getting things done. In contrast, individuals and cultures more oriented toward the competitive orientation are more focused on achievement, success, and competition to accomplish results."[39]

The cooperative versus competitive value dimension can affect how people lead—whether a leader gives oversight seeking to nurture a subordinate or to drive that worker simply to accomplish organizational goals. It is not difficult to see that these two approaches call for very different styles of leadership. Therefore, effective leadership training must be aware of this cultural value dimension and work with a young leader to develop an appropriate style.

A delicate area of leadership development pertains to the cultural value dimension called "diffuse versus specific." Fons Trompenaars deals with this in *Riding the Waves of Culture*. This subject touches on the degree of involvement by leaders in the lives of their people. Specific cultures "engage others in specific areas of life, and single levels of personality. [Diffuse cultures] engage others in multiple areas of our lives and at several levels of personality at the same time."[40] "Some nations refuse to do business in a mental subdivision called 'commerce' or 'work' which is kept apart from the rest of life. In diffuse cultures, everything is connected to everything."[41]

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[39] Ibid., 110.

[40] Trompenaars, 79.

[41] Ibid., 86.

This value dimension looks at what are considered public and private spaces and whether or not work relationships extend into off-work times. A point of comparison may be made in American culture. In the United States, life outside work times and places is generally considered one's personal life, and work relationships are not to affect those portions of people's lives. However, the leadership life and role of a Christian pastor does not fit this general rule. The nature of pastoral work involves the pastor in the whole of people's lives, whether dealing with the birth of children, the death of family members, marital problems, or family celebrations. The relationship between pastor-leaders and followers does not enjoy clear-cut boundaries. In addition, pastors are often regarded as "pastor," with titles being used in personal address, even in such informal settings as the grocery store. This example simply points to the complexity of training leaders across cultures when it comes to dealing with the diffuse versus specific cultural value dimension.

"Achievement versus ascription" which addresses how status is given, is also a complex value dimension, as it affects leadership.

> All societies give certain of their members higher status than others, signaling that unusual attention should be focused upon such persons and their activities. While some societies accord status to people on the basis of their achievements, others ascribe it to them by virtue of age, class, gender, education, and so on. The first kind of status is called achieved status, and the second ascribed status. While achieved status refers to doing, ascribed status refers to being.[42]

One reason this value dimension is so important is that it can affect issues of personal character in a leader. If status is automatically ascribed, a leader may feel entitled to status, no matter how they lead or live their lives. Status can be intoxicating. If

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[42] Ibid., 100.

status is achieved, more personal accountability is built into the system, and leaders live with the reality that their status can be lost, perhaps even more easily than it is won.

The dimension of context—direct versus indirect communication—will be addressed in the chapter on cross-cultural communication.

Other cultural value dimensions not being addressed at this time are: (1) short term versus long term: whether the focus is the present or the future; (2),monochronic versus polychronic, which addresses how people move through time; (3) uncertainty avoidance, which touches on how people deal with the unknown; (4) neutral versus affective: how much emotions are shown; and (5) being versus doing: whether people place higher value on being with family or achievement.

Layers of Culture

Getting beyond one's own culture and being able to work around the specific lenses of particular culture in order to understand another culture is complicated by the multiple levels or layers of culture. Fons Trompenaars writes, "Culture comes in layers, like an onion. To understand it you have to unpeel it layer by layer."[43] He says there are three layers to this culture-onion. The outer layer is made up of artifacts and products: language, food, buildings, shrines, fashions, art, and so on. The middle layer contains norms and values—what the culture regards as right and wrong, giving the definition of good and bad. The inner layer is the basic assumptions of what is simply true.[44]

Money, as a visible artifact of culture and common to many cultures, can serve as an example of the layers of cultural meanings. In different places money can look

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[43] Ibid., 8.

[44] Ibid., 23-24.

essentially the same but be regarded with very different underlying values. How money is treated can vary from culture to culture. There are invisible values at work regarding how money is treated and passed from one party to another. As with the metaphor of baseball and cricket, even though both sports have a ball and bat, the specific treatment of them is not the same. Cultural interpreters get into difficulty when observing similar cultural artifacts and assuming the same values or meanings for that artifact as in our own culture.

Trying to understand the complexity of cultural beliefs and behaviors is further complicated by the reality that not all human behavior flows exclusively from culture. No one lives and behaves purely due to cultural programming. Within every culture individuals will vary from cultural norms because of personality or personal issues. This adds yet another layer of complexity. Therefore, when building a relationship with someone from another culture it is hard to generalize about a given people group's culture.

Cultural intelligence becomes important in cross-cultural leadership training because of the complexity of cultural layers. Leadership training with people of other cultures is complex in any setting, and is further complicated when a lack of understanding of another culture makes it difficult to determine the character refinement needs of a potential leader.

In his Doctor of Ministry dissertation Glenn Williams makes a case that the presence or absence of personal virtues impacts leadership. He asks,

> Why do leaders adopt certain virtues while others are disregarded? Where do virtues come from? On the surface these may appear to be somewhat benign questions. However, by understanding the key influences that cause people to adopt specific virtues we may have a better opportunity to resolve some of the conflicts that emerge for leaders in their organizational contexts. Because personal values and virtues affect individual effectiveness and because deeper

layers of values affect international teams, it is important to help leaders recognize their own unspoken values. CQ develops skills that increase the ability to discern unspoken values, and a person's beneath-the-surface values.[45]

This is important because part of the task for cross-cultural leadership training is to become self-aware regarding one's culture and to examine personal values and virtues in the light of culture-transcending Biblical values and principles. It is the contention of this study that part of developing cultural intelligence in the context of Christian leadership training is to figure out how to engage in this process. The goal is to establish the priority of Biblical values.

Both Livermore and Hofstede, Hofstede, and Minkov offer graphic representations of the same theory of general and specific layers of the mental and behavioral aspects of culture. *Leading with Cultural Intelligence* includes a picture of an iceberg, with the vast majority of the iceberg under water. This picture shows the universal aspects of culture as the portion of the iceberg that is above water. Below water level are the aspects specific to each culture, and at an even deeper level are the influences of those things that are unique to any individual.[46] *Cultures and Organizations* gives the same principles in the form of a pyramid, with individual personality being the tip of the triangle, specific culture being the middle portion, and the universal aspect of human nature being the base.[47] The factors of the layers of culture point to the complexity of understanding culture and the individuals who live in them, and the complexity of appropriate leadership training.

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[45] Glenn Williams, "Does the Presence or Absence of Virtues Define the Character of a Leader and Impact Performance?" (D. Min. diss., George Fox University, 2013), 82.

[46] Livermore, *Leading with Cultural Intelligence,* 75.

[47] Hofstede, Hofstede, and Minkov, 6.

The Worldviews of Guilt-Innocence, Shame-Honor, and Fear-Power

Integral to cultural intelligence is awareness of three primary worldviews that have different interpretations regarding the cause and effect of sin and evil in the world. This section highlights the work of Jayson Georges in his book, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. He presents three worldviews and their emotions connected to sin and evil: guilt, shame, and fear. He categorizes these worldviews as guilt-innocence, shame-honor, and fear-power.

Guilt-Innocence Cultures. American culture is primarily guilt-innocence: this is the default worldview. Although American culture, as well as many Western cultures, operates with elements of shame and fear, a guilt-innocence worldview clearly dominates how we respond to and understand wrong-doing.

Jayson Georges says, "The notions of right and wrong are foundational pillars in guilt-innocence cultures."[48] Guilt-innocence is a little like a light switch: it is either on or off—a person is either guilty of a particular wrong action, or not. It is not hard to see attitudes regarding right and wrong as being black or white. Culturally this Western worldview finds cognitive dissonance when matters which should be black or white take on shades of gray.

It is ironic that the guilt-innocence worldview may be found in the ancient biblical standard of "an eye for an eye" (Exod. 21:24). While maligned at times as being harsh, this is in many ways the purest form of justice and serves as a model for guilt-innocence

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[48] Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Atlanta, GA: Time Press, 2014), 17.

practices. "Since the problem is a wrong action, the solution is a counterbalancing action that fits the misdeed."[49]

At the heart of guilt-innocence practice is the sense of justice, that law should be applied equally to all. A sense of justice and fairness lives well in this environment. The traditional symbol for justice is the statue of a blindfolded woman holding the scales of justice. The idea that justice is blind says that no one should be given favoritism in the realm of justice. Members of society are expected to be "Law-abiding Citizen(s), and … Nobody is above the law."[50] Guilt or innocence is determined relative to a person living by the law. As one example of a guilt-innocence worldview, American justice is based on the belief that the Constitution of the United States is sovereign over all Americans, no matter one's wealth or social position.

Jayson Georges further points out that, "Guilt needs no audience."[51] A person can experience a sense of guilt even if no one knows about their misdeed. The culture has built an internal voice into us. The success of a guilt-innocence culture depends, in large measure, on this "internal compass."

Character is very important for leaders in a guilt-innocence culture, since the system relies on each person's internal compass. Integrity matters a great deal. To a large degree, guilt-innocence participants depend on a leader's ability to be guided by what is commonly believed to be "right." For a leader to function successfully, he or she must be guided by this inner sense of right and wrong. When a leader's character fails, followers

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[49] Ibid., 18.

[50] Ibid., 17.

[51] Ibid.

can have a sense of betrayal. For Christian leaders, this standard is particularly important, as the Bible says, "An overseer, then, must be above reproach" (1 Tim. 3:2).

To appropriately communicate the gospel, a leader in guilt-innocence cultures needs to make clear the redemptive power of Jesus' blood and the sufficiency of Jesus' atoning work on the cross. Gospel presentations are most effective when they can show that the guilt-payment has been fully accomplished by Jesus. "Christ redeemed us from the curse of the Law, having become a curse for us" (Gal. 3:13).

Shame-Honor Cultures. In shame-honor cultures, "right and wrong" is understood very differently from a guilt-innocence worldview. "Shame-honor cultures do believe in moral right and wrong, but define morality relationally, not legally or abstractly. What is best for relationships is morally right."[52] Where guilt-innocence cultures tend to be more individualistic, shame-honor cultures are collectivistic. "Members of shame-honor cultures are expected to maintain the social status of the group, often at the expense of personal desires."[53] A change of life-direction, such as religious conversion, without consent of the community is viewed as wrong. "In shame-honor collectivistic cultures, conversion to Christianity may shame one's biological family and neighboring community … For collectivistic people, choosing their religion in isolation from the group implies rejection of the group itself."[54]

Behaviors are measured by their effect on the community. Wrong behavior is seen as that which reflects poorly on the group or impacts it negatively. If a person's behaviors bring shame on the whole, the individual is shamed. Honor is upholding community

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[52] Ibid., 22.

[53] Ibid., 21.

[54] Ibid., 70.

standards and values, and conversely, wrongdoing, or sin, is experienced as "shame" when what a person does causes the community to think less of a person, or look down on them, or even reject the person from the community. Georges says that the experience of shame is very powerful, "So East Asians respond to shame by withdrawing or even committing suicide."[55] This is very different from "guilt needs no audience."[56]

In the Old Testament religious system of atoning for sin, the sin of the community would be pronounced over the "scapegoat" that was then driven out of the camp, which pictures ejection of the wrongdoer from the community. This practice is seen when Jesus was crucified outside Jerusalem; his presumed shame caused him to die out of the bounds of the community. Conversely, "Honor is a person's social worth, one's value in the eyes of the community. Honor is when other people think well of you … Honor comes from relationships."[57] Honor is conferred upon those who uphold community standards and demonstrate respecting community values.

Leaders in a shame-honor culture would be expected to be able to restore honor. "More often than not, a person of a higher status must publicly restore honor to the shamed, like the father graciously did for the prodigal son in Luke 15."[58] The father restores the son's honor by welcoming him back into the family, which is demonstrated by the father's call to place the best robe on the son. Also, in this system, "People grant leaders authority and prestige in return for provision and protection."[59]

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[55] Ibid., 24.

[56] Ibid., 17.

[57] Ibid., 20.

[58] Ibid., 24.

[59] Ibid.

Fear-Power Cultures. The third worldview under consideration is fear-power, which is completely different in its orientation to evil and wrongdoing. In this culture, behaviors are judged less on "right and wrong" and more on what will not anger the spirits. "In fear-based cultures, it is not important to genuinely believe in certain truths or follow ethical standards. Rather, practices that placate the spiritual power define acceptable human behavior."[60] "Fear-power cultures live in constant fear of invisible powers."[61]

In *Christian Theology and African Traditions,* Matthew Michael states, "In the history of the African people, the quest for identity has been closely tied to the observance of cultural or religious traditions, which were practiced in the past."[62] He asks if African identity is tied to clothing or skin color and writes,

> Is there anything like an "African way of thinking" or "worldview"? The answer to the last question is yes, there is a particular way the African people look at the world ... Thus African identity is not about the externalities of its traditions such as traditional tribal marks, language, unique tribal clothing, festivity or location, but it is a worldview.[63]

Jayson Georges tells us that "animism [is] the functional religion of fear-power cultures. Animism believes spirits which inhabit the physical world ... can be manipulated through magical rituals for personal benefit."[64] Concern is directed toward appeasing the spirits.

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[60] Ibid., 25.

[61] Ibid., 26.

[62] Matthew Michael, *Christian Theology and African Traditions* (Eugene, OR: Resource Publications, 2013), 9.

[63] Ibid., 11.

[64] Georges, 25.

Leaders in fear-power cultures need to demonstrate the ability to lead people in a way of power superior to the spirits. "Leaders in fear-power contexts are often religious or spiritual people believed to be capable of changing the course of history via ritual practices."[65]

Further, leaders need to be able to touch people at the worldview level. Michael tells us,

> African traditions have remained strong on the continent despite the onslaught of colonization, civilization, and even Christianity because these antecedents have merely scratched the surface or externality of the African way of life. They have not readily engaged the African people at the level of their worldview … such a worldview appears to be something that is inherited … Unfortunately, it is at this level that Christianity has failed to change the African people … The power of traditions as the origin of worldview cannot be underestimated … The Christian faith must engage the African people at the level of their worldview."[66]

As with all cultures, the subtleties and nuances of this worldview are best understood by those who grew up in it and have a thorough "working knowledge" of these cultural dynamics. This reinforces the goal of an international learning community to train leaders native to each of these worldviews. The possibility of success is enhanced if a leader knows how to get beneath the surface to affect worldview. Even in modern Africa, a person can accept the saving power of faith in Jesus for salvation but still fall back on old spirit-appeasing sacrifices. Leaders must show Christian converts how and why Jesus is the superior power.

According to Jayson Georges, these are the three major worldviews in the world: guilt-innocence, shame-honor, and fear-power. It is not difficult to see how different they are from one another, and that training global leaders will be most successful as leaders

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[65] Ibid.

[66] Michael, 11.

are aware of these differences. Clearly understanding these worldviews increases cultural intelligence, and enhances the possibilities of successful leadership training.

This section of the chapter on cultural intelligence has been exploring how guilt-innocence, shame-honor, and fear-power affect leadership. In these various cultural contexts, how are effective leaders described? How can American leaders minister to the souls of students from these cultures, and equip them to minister to others? To summarize, in a Western, individualistic, guilt-innocence culture, effective leaders must present biblical truth in order to show God as the righteous judge who grants pardon and thereby restores innocence. On the cross Jesus pays the penalty for sin. In shame-honor cultures, leaders must show how Christ has taken their shame, and the leader is expected to restore honor and acceptance into the community for those who have sinned. In fear-power cultures, leaders can show the superior power of Jesus through His conquering of death, and the leader can demonstrate God's power over evil. This demonstration might appear through prayer overcoming illness or a threatening situation.

Other aspects of cultural emotions are addressed in *The Geopolitics of Emotion: How Cultures of Fear, Humiliation, and Hope are Reshaping the World*, by Dominique Moisi. These issues will not be fully addressed at this time, but it is worthy to note that Moisi indicates that when a people group feels humiliated there will be an emotional reaction. Moisi says, "Humiliation is 'I can never do it' and may lead to 'I might try as well to destroy you since I cannot join you.'"[67] These cultural emotions warrant significant further study.

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[67] Dominique Moisi, *The Geopolitics of Emotion: How Cultures of Fear, Humiliation, and Hope are Reshaping the World* (New York, NY: Anchor Books, 2009), 5.

Conclusion

This chapter concludes by revisiting its research question: "What knowledge is needed to work with international students in a culturally sensitive way in order to support them and accomplish the goal of leadership training?"

Research demonstrates that culture is complex. Understanding different cultures is complicated by a number of factors. First, all people grow up learning cultural values but are unaware of this phenomenon because they only know life from the perspective of their culture of birth. Being unaware of the cultural lenses through which they view the world makes it more difficult to step outside their cultural framework in order to understand others. Second, different cultures can use and present the same or similar visible artifacts, like money, and yet have unseen cultural values that cause that artifact to be dealt with differently. It is a mistake to assume that all cultures regard things, like money, in the same way as other cultures. Third, there are at least fourteen cultural value dimensions that determine how to deal with the problems of life. Dimensions like collectivist versus individualistic values determine whether a culture emphasize group goals and relationships or individual goals and rights. Fourth, the multiple layers of culture mean that no one person accurately represents everything about their culture. Therefore, we cannot draw absolute conclusions about any culture based on meeting one or two people from that culture. Finally, cultural intelligence is greatly expanded when a person understands something about the distinct worldviews of guilt-innocence, shame-honor, and fear-power. These different worldviews directly affect how leaders apply theological truth to a specific cultural setting.

Cross-cultural relationships, research, and training will be most effective and appropriate when engaged with cultural intelligence. This involves working to see beyond one's own culture and learning the right types of conversations to hold and training to offer. Cultural intelligence involves listening carefully to others for clues about the many cultural value dimensions in their lives. Operating with cultural intelligence will enhance work with international students.

Further cultural study may be explored in *Servant-Leadership Across Cultures* by Fons Trompenaars and Ed Voerman, *The Culture Map* by Erin Meyer, *Managing Cultural Differences* by Robert Moran, Philip Harris, and Sarah Moran, and in *Prisoners of Geography* by Tim Marshal. These volumes are listed in the bibliography.

Chapter 2: Cross-Cultural Hermeneutics

Introduction

A major factor in cultural intelligence in the context of cross-cultural ministry training is how culture affects our reading and understanding of Scripture. This question considers both the effect of culture on the process of interpretation and the effect of studying the Bible with people of other cultures. How do cultural factors affect the study and interpretation of the Bible when studying Scripture in a setting of cultural complexity? Therefore, this chapter considers the question, "How does culture affect the reading and understanding of Scripture?"

The academic goal is to delve deeper into the metaphor of culture as the lens through which people see the world and to understand how a particular lens affects the understanding of Scripture. The study also considers how to work together with people

whose cultural lenses are different from our own. The contention is that cross-cultural

hermeneutics, although complex, can be leveraged to gain a better understanding of the

Bible by learning in partnership with people from other cultures.

The potential for this increased understanding is supported pedagogically.

Research reported in the *Journal of International Students* indicates that cross-cultural

studying is a support to and expansion of the learning experience. In the *Journal*, Diana

Yefanova writes, "For international students, the impact of group work aimed at CNI

(Cross National Interactions) had practical implications. Far from lofty intercultural

dimensions of learning, several students reported enjoying CNI activities because the

activities supported content and language learning." Yefanova further states,

> In lecture-based, fast-paced courses (Biology and Economics), international
> students recalled multiple opportunities for in-class interaction and noted this was
> a helpful way to share knowledge with each other. At times these students craved
> more time to work through ideas and to communicate in a way they felt was
> effective. This learning sometimes happened within international student
> discussions, demonstrating that CNI may also occur across students from different
> national backgrounds.[68]

The intent of this research is to gain and provide accurate and scholarly

understanding of the issues of cross-cultural hermeneutics, in order for Cornerstone

School of Ministry to have a culturally intelligent staff, and student body. The goal is to

equip a culturally intelligent community to study the Bible with people of other cultures,

facilitating learning with and from one another. The quest is to explore the complexities

of reading this ancient document with people of different contemporary cultural

backgrounds. In *Misreading Scripture with Western Eyes: Removing Cultural Blinders to*

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[68] Diana N. Yefanova et al, "Instructional Practices Facilitating Cross-National Interactions in the Undergraduate Classroom," *Journal of International Students* 7, no. 3 (July 2017): 796, accessed July 30, 2017, http://web.b.ebscohost.com.georgefox.idm.oclc.org/ehost/pdfviewer/pdfviewer?vid=1&sid =1483b1f5-883e-480a-9c20-5a61407df152%40sessionmgr103.

Better Understand the Bible, Randolph Richards and Brandon O'Brien introduce their book by saying, "We want to unsettle you just enough that you remember biblical interpretation is a crosscultural [sic] experience and to help you be more aware of what you take for granted when you read."[69] James E. Plueddemann states, "Biblical principles of leadership need to come from the whole of Scripture. Leaders in multicultural situations have the opportunity to explore Scripture from the perspective of the other culture."[70]

The findings reported here provide academic support beneath the creation of an International Learning Community which exists at the nexus of three overlapping circles: one circle being American culture, the second circle being non-American cultures, and the third circle comprised of the culture and values of the Kingdom of God. The ultimate goal is that the culture and values of God's Kingdom become primary and influence all cultures. It is therefore important for a study of cross-cultural hermeneutics to include all three groups in the conversation so that the truths of Scripture form the foundation of this community. The intent is to create a community in this nexus that uses multiple lenses to increase reading skill.

Reading the Bible is Cross-cultural

Reading the Bible in itself is a cross-cultural activity and experience. Every time a person opens the pages of Scripture, they enter into a time and place that could not be more different from twenty-first century America and different from most contemporary

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[69] Randolph Richards and Brandon O'Brien, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* (Downers Grove, IL: IVP Books, 2012), 22.

[70] James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 65.

cultures. Western eyes are not the only—nor the first or best—eyes with which to read this ancient document. Richards and O'Brien write, "We can easily forget that Scripture is a foreign land and that reading the Bible is a crosscultural experience."[71] Cosgrove, Weiss, and Yeo comment further in *Cross-Cultural Paul*, "The distance between the historical Paul and us, in any culture, is a cross-cultural gap … Connecting Paul with our own cultural settings, we have said, calls for analogical reasoning, finding ways to do fair comparison by noting similarities and differences."[72]

The Bible may be approached with the mentality of a cultural anthropologist, seeking to understand not just the words on the page, but also the history and culture behind the words. Fuller Theological Seminary, as one example, teaches "grammatical-historical exegesis." This school of thought maintains that correct biblical understanding lies in first understanding the original audience and author of a Bible book. This is historical, linguistic, and anthropological work. The parables of Jesus, for example, are stories based in the life and times of the people of Jesus' day. If the reader of Scripture has lived only in inner-city New York, ancient practices of farming or shepherding will be unknown, and therefore there is cultural and historical information to be uncovered.

To discuss cross-cultural hermeneutics in the context of an International Learning Community is, in a sense, a three-way conversation. This research began as a quest to discuss Scripture well with people of non-American cultures. But the research has indicated that all Christians engage in cross-cultural communication whenever reading the Bible. Therefore, our study must realize that we are, in fact, thinking about how

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[71] Richards and O'Brien, 11.

[72] Charles H. Cosgrove, Herold Weiss, and Khiok-Khng Yeo, *Cross-Cultural Paul* (Grand Rapids, MI: W.B. Eerdmans, 2005), 272.

people of all cultures read Scripture as cultural historians. All cultures have a need to become self-aware regarding each culture's interaction with the Bible. This notion is supported in *Cross-Cultural Paul*.

> By the same token, the concept of cultural relativity calls for cultural self-awareness and its corresponding demand that we make no claims to universality in our efforts to understand the world, that we acknowledge that we always interpret from a limited perspective, from our own cultural vantage point, that we always 'read' whatever it may be—books, things, people—from 'this place,' our place, and not someone else's.[73]

Hermeneutics Defined

Several definitions of hermeneutics are available for consideration: "the science of interpretation, especially of the Scriptures,"[74] or, "the philosophy of interpretation, initially oriented toward the interpretation of texts."[75] A simple and accessible definition is, "Hermeneutics is the art of understanding."[76]

The latter definition is useful because this chapter looks at understanding the Bible, the culture of others, and how other cultures interpret Scripture. The study considers the intellectual challenge of simultaneously seeking understanding of biblical culture with contemporary cultures. The art or science of hermeneutics is necessary because accurate interpretation can never be assumed, particularly when persons or texts from cultures or eras different from our own are involved.

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[73] Ibid., 3.

[74] Dictionary.com, s.v. "hermeneutics," accessed April 11, 2017, http://www.dictionary.com/browse/hermeneutics?s=t.

[75] Tanzil Chowdhury, "Hans-Georg Gadamer: Hermeneutics," *Critical Legal Thinking*, accessed April 9, 2017, http://criticallegalthinking.com/2016/06/17/hans-georg-gadamer-hermeneutics/.

[76] "Gadamer's Hermeneutics," University of Toronto Libraries, T-Space Web Archive, August 19, 2016, accessed April 9, 2017, http://wayback.archive-it.org/6473/*/https://tspace.library.utoronto.ca/citd/holtorf/3.10.html.

Therefore, we are studying "cross-cultural hermeneutics," which considers the complexity of doing hermeneutics in intercultural contexts. "A philosophical hermeneutic approach to cross-cultural understanding acknowledges the complexity of culture, authenticity, human agency, and translation. Given this acknowledgement [sic], it is reasonable to ask: What are its implications for the practice of multicultural education?"[77] We are working toward an environment of inter-cultural education.

Because people are often unaware of how their culture has trained them to view and interpret reality, it is important to learn the skill of cultural self-awareness. Part of growing in cultural intelligence is learning to recognize how our culture affects our reading of literature and our interpretation of messages from people of other cultures. Cross-cultural hermeneutics involves not just interpreting Scripture together. A necessary step in that process is also to appropriately understand more of one's own culture as we are learning about the culture of others.

Cross-cultural hermeneutics has a dual purpose in this chapter. The first is to seek understanding of other cultures, in order to more accurately interpret the lives and communications of others, especially as we study Scripture as interpreting partners. Clarity in understanding others' cultures increases understanding of why people of different cultures interpret the Bible the way they do, and the more interpreting partners will gain mutual understanding regarding the connection of other cultures to the Bible. The second endeavor is positively to leverage Bible study with those of other cultures, in order to enhance everyone's biblical understanding while increasing the ability to see

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[77] Dini Metro-Roland, "Hip Hop Hermeneutics and Multicultural Education: A Theory of Cross-Cultural Understanding," *Educational Studies: A Journal of the American Educational Studies Association* 46, no. 6 (November 24, 2010): 560-578, accessed April 6, 2017, http://www.tandfonline.com/doi/abs/10 .1080/00131946.2010.524682.

Scripture through the lenses of others. This chapter only begins to explore the nuances of those two purposes. This pursuit has both challenges and advantages as we interpret the Bible in partnership with people of other languages and cultures.

Why Is Cross-cultural Hermeneutics Important?

As mentioned previously, a commonly held metaphor used to understand "culture" is that of looking at the world through a particular set of lenses. How a person sees the world is determined by our culture, just as a person's vision is affected by the lenses in eye glasses. This metaphor is supported in a number of sources. In *When God Talks Back: Understanding the American Evangelical Relationship with God*, Tanya Luhrmann writes, "Those who have faith are acutely aware that all humans look out at the world from behind lenses that distort what is there to be seen."[78] Christopher Hall states,

> North American evangelicals read the Bible—and the world—through Western eyes. Indeed, all human beings come to the Bible with cultural habits, deeply ingrained patterns of interpreting the world that inevitably shape—and sometimes warp—our interpretation and understanding of Scripture. To read Scripture well, we must read ourselves and our culture well.[79]

Gaining cultural intelligence alerts us to the reality and function of cultural lenses, increasing the possibility of communicating and interpreting cross-cultural communication more accurately.

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[78] Tanya M. Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York, NY: Vintage Books, 2012), xviii.

[79] Christopher Hall, "How Does Culture Affect the Way We Understand Scripture?" *Christianity Today*, April 21, 2015, accessed April 8, 2017, http://www.christianitytoday.com/biblestudies/bible-answers/theology/how-does-culture-affect-way-we-understand-scripture.html.

An example of leveraging inter-cultural Bible study for greater understanding is found in the previous chapter in the discussion of the three worldviews of guilt-innocence, shame-honor, and fear-power. A person who grew up in a guilt-innocence culture will understand the language of Scripture regarding Jesus being the payment for sin. They resonate with the need for a legal transaction to take place, in order to balance the scales of justice. Someone from a shame-honor culture will identify with the shame and restoration to honor found in the parable of the prodigal son. They know that lost honor must be restored by a person of greater honor. Those who grew up with a fear-power worldview have an appreciation of the superior power displayed by Jesus over evil spirits. They will see his defeat of evil through the display of power in overcoming death. When people from these three worldviews study Scripture together they can help fellow students gain deeper and further insights into the theological dynamics in the Bible.

What Goes Without Being Said

When thinking of culture as a lens, it is valuable to consider a variation on this theme. Wearing glasses or contact lenses has the same effect on a person's vision, but the contact lenses are invisible to the untrained eye; they are undetected unless the wearer reveals the use of contacts. This addition to the lens metaphor is important, because as with contact lenses people are often unaware of the culture-lenses of others. Just as contact lenses escape notice even while doing their job, so also do many beneath-the-surface aspects of culture. In *A Secular Age,* Charles Taylor writes, "All beliefs are held

within a context or framework of the taken-for-granted, which usually remains tacit, and may even be as yet unacknowledged by the agent, because never formulated."[80]

Remembering the fish that does not know it is wet, if a school of fish has a class describing its environment, the discussion is likely not to include conversation about being wet versus being dry. The realities of living in water go without being said, and the fish are aware of no other reality. But if a frog, which has the potential to leave the water and experience dryness, joined the school, he could bring an unprecedented perspective to the discussion, and the school's understanding of its environment would grow significantly. The concept of "wetness" could then be introduced. The introduction of "frog worldview" would expand the horizons of the fish regarding the whole of the world.

"Without being said" is an often-repeated phrase in the Richards/O'Brien volume and is a helpful way of understanding the realities of seeing through cultural lenses. "Without being said" points to unconscious assumptions as to the nature of reality. Richards and O'Brien write,

> The most powerful cultural values are those that go without being said. It is very hard to know what goes without being said in another culture … When a passage of Scripture appears to leave out a piece of the puzzle because something went without being said, [in the text] we instinctively fill in the gap with a piece from our own culture—usually a piece that goes without being said.[81]

Werner Mischke states, "The Bible is full of strange customs, strange names, strange lands … The Bible is also full of values that are strange to Westerners—the cultural values of the ancient Middle East … But the meaning and significance of these cultural

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[80] Charles Taylor, *A Secular Age* (Cambridge, MA: Belknap Press of Harvard University Press, 2007), 13.

[81] Richards and O'Brien, 12.

values are largely hidden."[82] The process of cross-cultural hermeneutics seeks to become

aware of those values.

"Without being said" is a phrase that points towards what is "taken for granted" in

culture and lies in one's unconscious mind and is built into us by the cultural

conditioning of our families and societies. Many of us believe that it is taken for granted

that parents provide for and protect children. Therefore, when we read of God as "Father"

in the Bible, fatherly provision and protection for granted. If a person grows up with an

unkind father, that too affects how they read Scripture. This can color how someone reads

about the prodigal's Father in Luke 15. Many human fathers would be unlikely to behave

like the prodigal's Father. Therefore, it takes some re-sorting of assumptions and

concepts to try to grasp the true biblical revelation regarding the nature of God.

Unconditional love and grace are foreign concepts for many. Tanya Luhrmann writes,

"Indeed, most Christians believe quite explicitly that what humans understand about God

is obscured by the deep stuff of their humanness and that their humanness—the way their

minds and emotions have adapted to their social world—has shaped their interpretation of

the divine."[83] This is clearly relevant for hermeneutics and may present the biggest

challenge—not only for cross-cultural hermeneutics, but for hermeneutics in any context.

When cultures operate from a base of assumptions that need not be spoken, one may also

be unaware that these values and norms exist and affect how we interpret the world

around us and all our experiences.

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[82] Werner Mischke, *The Global Gospel: Achieving Missional Impact in Our Multicultural World* (Scottsdale, AZ: Mission One, 2015), 35.

[83] Luhrmann, xiv.

If a school follows Scripture's principles of community and family from the perspective of a collectivist culture, what "goes without being said" in the life of a collectivist culture person who joins themselves to Cornerstone International Learning Community? What are the implications of this for the atmosphere we create for the school? The "goes without being said" value of collectivist culture is community. If this is not understood, the collectivist culture person could be hurt or disappointed if the community life of the school is less cohesive than what they experience at home.

As is true for each of us, the culture behind the Bible takes many things for granted. Twenty-first century Americans miss the unspoken aspects of below-the-surface culture in Scripture, and if there is an apparent vacuum in cultural backdrop to a story or passage, humans tend to read the story with their own built-in assumptions. "At a rather simple and basic level, studies of cross-cultural communication indicate that when the familiar guideposts that allow people to proceed without conscious thought are missing, as they are in many cross-cultural situations, they tend to quickly substitute markers from their own culture."[84] When we read in Luke 15 of a shepherd leaving ninety-nine sheep in order to look for one, a Westerner might consider the shepherd foolish or irresponsible. On the surface the story does not justify this action, so the temptation is to evaluate the shepherd's behaviors based on our own cultural upbringing.

In order to gain insight into other cultures and our own, it is helpful to learn of both emic and etic perspectives of understanding culture, as a means of exploring what goes without being said in culture.

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[84] Richard L. Rohrbaugh, "Hermeneutics as Cross-cultural Encounter: Obstacles to Understanding," *HTS Theological Studies* 62, no. 2 (2006): 559-576, accessed April 7, 2017, http://www.hts.org.za/index.php/HTS/article/view/365.

> To gain the emic perspective on a culture means to view the world as a member of that culture views it. If you were born and brought up in one culture, you have been socialized to the emic perspective of that culture … To gain an etic perspective on a culture, your own or someone else's, requires even more work. Not only do you need to understand the emic perspective of the culture in question, you must also be able to emotionally detach yourself from that culture, in order to arrive at objective, testable hypothesis [sic] to explain observed behavior and beliefs."[85]

"What we can do … is increase our awareness of the cultural and historical settings in which God has graciously and providentially placed us."[86]

Intercultural Communication

One central and intriguing aspect of cross-cultural hermeneutics deals with the complexity of communication. The next chapter will address cross-cultural communication more fully, but it is minimally addressed here because it pertains to interpreting and understanding other cultures.

When speaking with people of the same language and culture, misunderstanding can occur. Even when talking with family members, a context in which one might assume the clearest avenues of communication, messages must often be clarified and restated. When in dialogue with people of different cultures, particularly when one person may be speaking in a native tongue which is a secondary language for the other person, the complexity increases, and misunderstanding is common. "Like most people, we are prone

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[85] "Emic and Etic Perspectives," University of Hawaii, Leeward Community College, accessed April 17, 2017, https://laulima.hawaii.edu/access/content/user/millerg/ANTH_200/A200Unit1/EmicEtic.html.

[86] Hall, "How Does Culture Affect the Way We Understand Scripture?"

to what Larry Barna (1998:337) has called the 'assumption of similarities'—an unwarranted belief in the universality of things."[87]

Cross-cultural communication and relationships are complicated by stereotypes because we can too easily make faulty assumptions about an individual or a cultural subgroup of a larger culture. We cannot assume "African Culture," nor can we even generalize about "Ugandan Culture," because many African "nations" have within them dozens of tribes, each with their own language and culture. "When it comes to stereotypes … a de-individualization takes place, which means that groups of people are classified and perceived according to only a very few characteristics."[88] This complicates cross-cultural communication and hermeneutics, whether exegeting a contemporary culture or exegeting Scripture with partners from another culture. It is dangerous to make any assumptions about the meaning of communications from others based on stereotypes.

The use of language can also offer insights into culture. The existence of words that refer to a particular object or topic can reveal value, as can the absence of terminology. "Western readers typically believe that if something is important, then we'll have a word for it."[89] There are four words for "love" in Greek. There are at least five ways to say "I am going" in Russian. Americans have one word for "rice" but many words for "automobile." Even though the value of cars in American culture may "go without saying," the existence of multiple ways to refer to automobiles does reveal

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[87] Rohrbaugh, "Hermeneutics as Cross-cultural Encounter: Obstacles to Understanding."

[88] Henning Wrogemann, *Intercultural Hermeneutics* (Downers Grove, IL: IVP, 2016), 72.

[89] Richards and O'Brien, 72.

cultural values. Conversely, "Several Eastern languages have no word for privacy."[90]

This one word alone points to the radical difference between cultures that are

individualistic or collectivistic. Language serves as one indicator of the shared values of

two cultures. These factors indicate that cross-cultural hermeneutics involves paying

close attention to vocabulary.

Another aspect of communication complexity touches on "Proposition versus

Metaphor." Richards and O'Brien indicate that Americans tend to use metaphors and

colloquialisms more in informal speech. But cultural language usage usually turns to

more formal or propositional language to communicate serious things. Richards and

O'Brien describe the discomfort Americans have with communicating serious truth

through metaphor rather than with direct propositional statements. "These assumptions

about the value of propositions and our unease with ambiguous language put us at

something of a disadvantage when it comes to reading the Bible. That concrete,

propositional language is better than ambiguous, metaphorical language is just one more

thing about language that goes without being said in the West."[91] Perhaps this is why the

apostle Paul's letters are so popular in the American Christian Church, since Paul wrote

in propositional style.

"The biblical writers were capable of writing in categorical terms, but they often

preferred to speak about spiritual things metaphorically."[92] Sometimes there can be more

power in metaphorical language. Consider "Good Shepherd" language in Ezekiel 34 and

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[90] Ibid., 76.

[91] Ibid., 84.

[92] Ibid., 86.

John 10 where God and Jesus, respectively, refer to themselves in this way.[93] When working with people of other cultures and languages, listening to how they talk about God and the Bible will enhance our learning and hermeneutics. What can we learn about the worldview of others in this way? If we speak with people from story-telling cultures, their comfort with metaphorical language can add to our capacity to understand the nuances of biblical literature.

Conclusion

The development of cultural intelligence enables cross-cultural hermeneutics, and exercising cross-cultural hermeneutics feeds the knowledge base for increased cultural intelligence. These studies lead to the conclusion that cross-cultural hermeneutics is an integral part of developing cultural intelligence. Increase in cultural intelligence enhances cross-cultural hermeneutics, which increases our capacity to understand cultural nuances of the Bible.

In the context of building an International Learning Community, cross-cultural hermeneutics is about interpreting culture at two levels (in two arenas): Scripture and other contemporary cultures. This two-pronged hermeneutical process can happen simultaneously while seeking understanding of other-culture contemporaries while building a trusting community of biblical interpreters.

For this process to be successful, it is necessary to adopt an attitude of being humble learners with teachable attitudes. "Anthropologists are taught … to seek to understand before we judge. We want to understand how people interpret their world

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[93] Ibid.

before passing judgment on whether their interpretation is right or wrong."[94] To be

successful, our International Learning Community must subscribe to this philosophy and

practice.

> For dialogue to take place, one must have a charitable attitude that one's
> interlocutor has something meaningful to say. For there to be dialogue, one's
> assumptions and prejudices must be put to play in a way that makes it likely that
> all participants will leave the conversation changed in some way. One possible
> implication of this theory is that it invites multicultural education practitioners to
> teach cultures with a higher degree of humility and openendedness [sic].[95]

The desired increase of cross-cultural skills is enhanced when we have the humility to

learn from one another. Since no one culture has a unique lock on being perfect in

biblical interpretation, all Bible students become better Bible scholars when approaching

Scripture study with the desire to learn from Christians of various languages and

worldviews.

A second important aspect of our process of developing hermeneutics as a piece

of cultural intelligence is to increase awareness of one's own culture as well as the

cultures of others. One of the keys to cross-cultural communication, in general, and

hermeneutics specifically, is to become self-aware. This does not mean being self-

centered. Rather, becoming self-aware can be a healthy exercise by which a person can

loosen their grip on the aspects of themselves and their culture that have until now gone

unnoticed. This process frees and enables Bible students to begin to see the world and

Scripture though the eyes of peoples very different from themselves.

The operating concept undergirding this project is that an International Learning

Community exists at the place where the three cultures of America, other nations, and the

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[94] Luhrmann, xxiv.

[95] Metro-Roland, "Hip Hop Hermeneutics and Multicultural Education: A Theory of Cross-Cultural Understanding."

Kingdom of God overlap. Cross-cultural hermeneutics is a key skill to be developed in seeking this place, and achieving such ability will train workers who accurately handle God's Word of Truth. This will be accomplished because we will be more aware of the ways in which each culture can hinder or distort views of biblical reality, and we will be aware of what we can learn as we study Scripture with people from other worldviews.

A third key to developing cross-cultural hermeneutics is to appreciate how life experience affects interpretation. In addition to cultural conditioning, personal experience affects the process of interpretation. Consider how differently Scripture regarding justice will be read by a black person from South Africa, someone from China, and an American. The call for justice in the Prophets will engage these people in very different ways. Americans have known justice and good leaders, so we have that mental picture. A black South African who lived through Apartheid could have a more emotional connection to the words of the Prophets.

> Black Theology in South Africa … came into being as a cultural tool of struggle propounded by young black South Africans who were influenced by the philosophy of the new black consciousness. The immediate target of black theology was the Christian church, and especially Christian theology. The point of contention was the perceived acquiescence of the Christian church and its theology in the oppression and exploitation of black people.[96]

It is the contention of this research that a profitable way to increase our ability to accurately understand Scripture is to

> read with and through the eyes of others … So how do we avoid misreading Scripture with Western eyes? … [W]e misread because we read alone. That is, we often hear only the interpretations of people just like us … we need to commit ourselves to reading together. The worldwide church needs to learn to study Scripture together as a global community.[97]

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[96] Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids, MI: W.B. Eerdmans, 1989), 1.

[97] Richards and O'Brien, 216.

This is precisely the goal of this chapter. Cross-cultural hermeneutics is a challenge, but more importantly, it is a gift and an opportunity. What better way to identify cultural issues than to hear from each other in an International Learning Community? What a powerful mechanism of cultural insight into Scripture is available when striving to see Scripture through the cultural eyes of someone very different from ourselves.

The process of developing cross-cultural hermeneutical skills is not easy. But the rewards and hope of higher quality biblical interpretation make the effort well worthwhile.

Chapter 3: Cross-cultural Communication

Introduction

Developing cultural intelligence for an International Learning Community includes learning skills in cross-cultural communication. In fact, one could say communication is a key to developing successful community. It could be argued that a great deal of cultural offense is caused by miscommunication. In this chapter we look at issues and principles of good cross-cultural communication.

Semiotics

Semiotics may be defined as "the study of signs and symbols as elements of communicative behavior; the analysis of systems of communication, as language, gestures, or clothing."[98]

> Symbols may be objects, colors, sounds, odors, acts, and events—in short, anything that can be experienced—to which people have assigned meaning or value … The word "tree," for example … is also a category in the mind of the speaker or writer. It is this link between physical things and abstract ideas (the symbolic process) which makes human thought and communication possible."[99]

Furthermore, "Semiotics, also called Semiology, [is] the study of signs and sign-using behaviour. It was defined by one of its founders, the Swiss linguist Ferdinand de Saussure, as the study of 'the life of signs within society.'"[100] Leonard Sweet says, "The Greek word for 'signs' is *semeion,* and semiotics is the study of signs and the art of making connections, seeing the relationships between apparently random signs and reading the meaning of those relationships."[101]

Language, as a means of communicating ideas and content, is related to semiotics. Words are signs. They are noises or marks on paper, made by a people group who associate that noise or sign with a particular object, concept, or behavior. In *Cultural Anthropology,* Paul G. Hiebert writes, "People are unique in possessing a symbolic system, by which they assign meanings and values to sensory experiences. People's

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[98] Dictionary.com, s.v. "semiotics," accessed September 9, 2017, http://www.dictionary.com/browse/semiotics.

[99] Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids, MI: Baker Book House, 1995), 114.

[100] "Semiotics," Encyclopedia Britannica, accessed September 9, 2017, https://www.britannica.com /science/semiotics.

[101] "Spiritual Guidance for Anyone Seeking a Path to God," Explorefaith.org, accessed September 9, 2017, http://www.explorefaith.org/faces/my_faith/leonard_sweet.php.

ability to substitute signs and symbols for ideas, actions, and other phenomena, thereby

giving them cultural significance … enables them to create complex cultures."[102]

The Challenges of Cross-Cultural Communication

Communicating by means of words or sounds is complicated. Even when

"speaking" with a person of the same cultural and language group, a word can change

meaning over time. So, one person can speak, meaning one thing, but the listener can

hear something quite different. For example, for many the word "bad" means something

that is not good. In contrast, for some young cultural sub-groups, "bad" means something

that is awesome. In America the jokes are legion regarding the different ways men and

women communicate. The complexity of clear understanding is even greater when

attempting communication with someone whose first language is different and who

comes from a different culture.

Humans have the capacity to let words and other symbols carry value. Not only

can a word have a value as it refers to a specific object, but two different sounds (words)

may refer to the same object or event, with one sound being acceptable and the other not.

Furthermore, one sound can mean completely different things in different languages. The

sound "brat" refers to a "poorly behaved child" in English, but that same sound means

"brother" in Russian. "Sin" is wrong-doing in English and "son" in Russian.

Therefore, the exploration of semiotics aides our development of the

communication aspect of cultural intelligence. Understanding the principles of signs and

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[102] Hiebert, 113-114.

symbols can alert us to the subtleties of the cultural nuances in cross-cultural communication.

Just as good and clear communication is crucial for healthy marriages, so also for cross-cultural relationships. Because of the complexity of language, compounded by differing cultural communication styles, quality communication must be intentional if an International Learning Community is to function well and fruitfully.

A number of sources, both academic and popular, indicate that there are many means or media used in communication. Two sources cite the work of Albert Mehrabian, Professor Emeritus of Psychology at UCLA. John Maxwell, in *Everyone Communicates, Few Connect*,[103] and Roberts and Wright, in their pre-marital counseling book *Before You Say "I Do,"*[104] reference Mehrabian's research, which indicates that in communicating feelings and attitudes only seven percent of a message is verbal, while thirty-eight percent is tone of voice and fifty-five percent is nonverbal (such as body language or facial expression). The same principle of multi-modality communication is addressed by Gary Chapman in *The Five Love Languages* as he highlights touch, acts of service, quality time, gift giving, and words of affirmation as means by which married couples may send love messages to one another.[105] But even these references to methods of communicating must be processed through the grid of culture. When encountering a person from a different culture, one cannot know if their understanding of particular body language communicates the same message.

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[103] John C. Maxwell, *Everyone Communicates Few Connect: What the Most Effective People Do Differently* (Nashville, TN: Thomas Nelson, 2010), 48.

[104] Wes Roberts and H. Norman Wright, *Before You Say "I Do"* (Eugene, OR: Harvest House, 1978), 54.

[105] Gary Chapman, *The Five Love Languages* (Chicago, IL: Northfield Publishing, 1992).

Donald K. Smith has written extensively about communication in his work

Creating Understanding: A Handbook for Christian Communication Across Cultural

Landscapes. Smith says, "More fundamental than method and technique is the question

of how understanding is achieved." He also says, "Communication stresses process, the

process of creating understanding … This is the central problem in communication: how

to achieve understanding across differences, no matter what causes them."[106]

Smith explains in detail some of the dynamics of communication. A brief

summary follows. In communication there is not simply a "speaker" and a "listener."

Communication involves content, the speaker's purpose, the medium of communication,

the nuance of that medium (shades of word meanings), the listener's cultural filters, the

predisposition of the listener, and how that listener processes the message sent. The

actual communication is not what is in the mind of the speaker, but what is understood by

the listener.[107] Paul Hiebert would concur.

> The receiver, like the sender, filters the message through the grids of his own
> personal, as well as cultural, experiences. If a common background is shared
> between sender and receiver, the level of communication can be high … But
> variations in the personal experiences of people within one complex society may
> be so great that mutual understanding of the message is almost impossible.[108]

This process is complicated enough when the speaker and listener are of the same

culture and own the same native language. Factor in cultural differences in

communication style and the possibility that the first language of the speaker and listener

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[106] Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan, 1992), 7.

[107] Ibid., 15-19.

[108] Hiebert, 124.

are not the same, and the likelihood of confusion and miscommunication increases. Smith states, "All communication is cross-cultural to some degree."[109]

Following the folk saying (variously credited to George Bernard Shaw, Oscar Wilde, and Winston Churchill), "The British and Americans are two people [nations] separated by a common language," we can see that even speaking the same basic language is no guarantee of understanding. In America, "pants" can refer to any form of lower-body clothing, from tuxedo trousers to cut-off shorts. In England, pants refer to an undergarment.

Direct and Indirect Communication

Chapter one considered "cultural value dimensions." In *Leading with Cultural Intelligence,* David Livermore's discussion of these dimensions includes "Context: Direct vs Indirect." As Livermore takes the reader through his ten dimensions, he writes,

> The next cultural value explains one of the most prevalent forms of conflict that occurs on multicultural teams: direct versus indirect communication … This cultural value dimension is referred to as "context" because an indirect, high-context individual pays as much attention to the context, body language, and what's not said as to what is said, whereas a direct, low-context individual draws very little meaning from the context and just pays attention to the words spoken … High-context cultures are places where people have a significant history together and so a great deal of understanding can be assumed.[110]

In high-context cultures, less direct communication is necessary because a great deal of mutual understanding exists and is assumed in the cultural context. Low-context cultures require more direct communication because there are fewer unseen cultural assumptions.

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[109] Smith, 8.

[110] Livermore, *Leading with Cultural Intelligence*, 117.

Some cultures, as is common in America, tend to be very direct (blunt) in communication. Many cultures believe that it is proper not to be direct, but to talk around subjects. Latvians use the phrase, "talking through the flowers," to communicate that one never speaks directly at a subject or person, but rather one should be indirect. On the other hand,

> A typical New Yorker … will believe the most respectful way to interact with a team member is to say it like it is. Don't beat around the bush or sugarcoat things. Be direct. Direct communicators are often frustrated by what they perceive as obtuse, unclear communication from their intercultural counterparts. And indirect communicators are offended by what sounds like a blunt, rude style from some Westerners.[111]

In conducting a ministry school as an international learning community, where a number of cultural styles may be present, it is easy to see why these issues of communication style are crucial. Westerners leading an American-based school, are used to a cultural setting where little cultural context is needed in order to communicate. Livermore says, "Low-context cultures are easier to enter than high-context cultures because even if you're an outsider much of the information needed to participate is explicit. But bear in mind how jarring it can be for a high-context visitor to be affronted with what may seem like rude, aggressive communication."[112]

This brings us to one of the most crucial points in exploring cross-cultural communication. If a person's default communication style is speaking directly, he or she may be unaware of the points at which this manner of communication offends high-context culture people. By virtue of living a cultural value of not communicating directly, the indirect communicator is unlikely to speak up and say, "How you said that offends

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[111] Ibid., 116.

[112] Ibid., 118.

me." It is more likely that person will simply be quiet and "lick their wounds" from being offended.

To this point, in *Leading Across Cultures: Effective Ministry and Mission in the Global Church,* James Plueddemann quotes Alfredo Umana from Honduras. "I will surely affirm that leading crossculturally [sic] needs more intentional communication than leading people of your own culture. One of the most useful questions has been, 'What did you really mean when you said so and so?'"[113] Smith concurs. "This is the central problem in communication: how to achieve understanding across differences, no matter what causes them."[114]

Twelve Signal Systems

Help for improving cross-cultural communication, is found in a portion of *Creating Understanding* where Smith has identified twelve "signal systems" used by people to communicate.[115] The twelve systems are verbal, written, numeric, pictorial, artifactual, audio, kinesics, optical, tactile, temporal, spacial, and olfactory.[116] A brief review of each system follows.

Verbal and written systems may come to mind first for most people when considering how communicate takes place. Remembering semiotics, words, both written and verbal, are signs referring to something besides themselves. The word "chair,"

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[113] James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 91.

[114] Smith, 7.

[115] Ibid., 144-145.

[116] Ibid., 146-160.

whether written or spoken, is not the object on which a person sits, but is simply a symbol recognized by English speakers that refers to that object.

Numeric communication could be a signal system that transcends language and culture. If a person knows how to play "Sudoku," their native language does not affect their ability to understand what to do with the numbers on a page. But numbers can also have a symbolic meaning beyond counting. The number "7" represents perfection in the Bible.[117] In America, one might see a car bumper sticker on which is written, "He > I." Many will recognize the mathematical symbol for "greater than" and interpret a message about God that "He is greater than I."

Pictorial communication has a wide variety of expressions and is highly cultural. Examples may be seen in painting, drawing, photography, architecture, and many others. Timothy Botts is an American artist who has combined the written and pictorial systems in his calligraphy of biblical passages. The goal of his calligraphy is "making words look like their meanings."[118]

Artifactual communication is seen in the church through the Sacraments. With the addition of objects like bread as an element of Communion and water for Baptism, an additional depth of meaning is added. The tactile sensation of bread and wine increases appreciation for the death of Christ.

Audio communication has great power. Music can touch emotions in a way not possible with words, and can at times penetrate intellectual defenses. When words are added to music, we are given another experience of multi-modality communication.

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[117] Ibid., 147.

[118] Timothy R. Botts, *Messiah* (Wheaton, IL: Tyndale House, 1991), 6.

Marshal McLuhan wrote, "the medium is the message,"[119] and when powerful words are added to magnificent music, as in George Handel's oratorio "Messiah," the impact is increased. Timothy Botts' collection, *Messiah*, further partners with music. This book contains the "Calligraphic word pictures inspired by the music and text of George Frederick Handel's Messiah." One may read the Scriptures and simultaneously see and hear them displayed in art and music.[120]

But the audio effect of music also creates cultural challenges. In America every generation has its own musical style preferences. In the church, where multiple generations worship together, tensions can arise over which musical styles to use in worship. In addition, audio preferences surface in the church. Some love music that is loud and exuberant, while others prefer quieter, contemplative experiences.

Kinesics as a signal system involves body motion. Here too cultures can communicate different content with the same motion. The up-and-down waving motion of the hand is a greeting for Americans, often saying hello to a child. In some Asian cultures, that same motion beckons a person to come closer. A preacher may receive a negative message during a sermon when seeing a parishioner yawning and looking at his or her watch.

Optical signals communicate through the use of light. In America, little or no light in a store would cause doubt as to the store being open for business. In Eastern Europe, light usage has no such association. Another common optical communication is the association tied to the phrase "the red-light district."

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[119] Marshal McLuhan, "The Medium is the Message*,"* from *Understanding Media: The Extensions of Man*, accessed September 12, 2017, http://web.mit.edu/allanmc/www/mcluhan.mediummessage.pdf.

[120] Botts, cover.

Tactile communication also has a variety of meanings. A slap on the shoulder can be a challenge to fight between two men, but it can be an affectionate behavior when applied by a young woman to a boy. "Laying on hands" for prayer can serve both as a symbol of God's hands and as a sign of support from a community of friends.

Time can be applied in a variety of ways. In Germany, if the announced train departure time is 8:32 p.m., the train doors close at 8:32 p.m. In some tribal cultures, as in Uganda, the announced meeting time functions more as a suggested time for people to think about arriving. Sometimes the important people never arrive at the announced time.[121]

Spacial signals also vary widely. "In North America, thirty to thirty-six inches is the 'comfortable' distance"[122] between two people when talking. Less space between people than this might communicate a certain level of intimacy. The comfortable distance in some Latin cultures would feel "pushy" to a North American.

Olfactory sense might be a surprise as a communication signal system. But perfume or after-shave could communicate that the meeting between a man and a woman is important and special, in almost the same way as "dressing up" in particular clothes. Scripture also speaks of a sweet aroma rising to the Lord as a part of worship.[123]

Having at least twelve ways to communicate is motivating to be good students of communication. The goal is to work well together in cross-cultural settings, and clear, non-offending communication is crucial. It is worth the effort to find appropriate ways to communicate well. God made sure that he clearly communicated his story of salvation. A

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[121] Smith, 157.

[122] Ibid., 158.

[123] Ibid., 159.

poignant example is found in Hebrews. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world" (Heb. 1:1-2).

Conclusion

This chapter has shown the complexity and challenge of cross-cultural communication. It was not intended to solve specific communication problems, but rather to heighten our awareness of the issues of cross-cultural communication. Increasing our knowledge of communication subtleties and working to increase our skills in communication contribute to cultural intelligence.

Section Summary: Academic Support

Solving the ministry problem of how to provide leadership training for international students pointed to the need for academic research in order to create an International Learning Community. Cultural learning is needed in order to accomplish this goal without the cultural difference found in a culturally complex context to damage the efforts. The preceding content presents information regarding the complexities of cross-cultural environments and how to function effectively within that context.

As with many academic pursuits the scope of the needed research has been narrowed. The research has focused on three topics to support developing a culturally accessible environment in which international students can study leadership and ministry training. For this purpose the research focused on cultural intelligence and world view, cross-cultural hermeneutics, and cross-cultural communication.

It is believed that teaching these concepts to a ministry school staff will facilitate the development of such an environment. The research discoveries provide the foundation and content for training to be given to ministry school staff and students. The discoveries of this academic research will be seen throughout the Artifact, which is designed to provide course work and support documentation for a ministry training school.

SECTION 4:

ARTIFACT DESCRIPTION

The artifact is support documentation and operational guidelines for a Christian school of ministry that seeks to become an International Learning Community, providing theological and ministry leadership training for international and domestic students. The thesis of the dissertation is that a viable way to solve the problem of ministry leadership training in a culturally complex context is to train a ministry school staff and student body in cultural intelligence.

The artifact outline is formed around the metaphor of a building, which includes a foundation, framework, class rooms, decor, roof, and porch. The foundation is Christian unity and the manifestation of that unity in one specific location and historical setting. The framework consists of logistical and organization factors. The class rooms are specific courses taught in the school. The decor considers semiotics and how cultural inclusiveness is communicated in order to make the school culturally accessible for a diverse student body. The roof is a covering, protection, and strategic place of prayer. The porch presents conclusions and future possibilities for study.

The vast majority of the artifact focuses on the details of three classes: biblical and transcultural leadership, religious worldviews and how cultures deal with evil and wrong-doing, and cultural orientation for new students. The three courses presented contribute to solving the problems of working in multi-national and culturally complex settings. They take into account the realities of living in a globalized world.

The immediate audience is Cornerstone School of Ministry in Corvallis, Oregon. However, the artifact is intended to present principles and guidance that are usable for

any school that has similar aspirations to offer ministry leadership training for international students. The artifact is based on research into cultural intelligence and ancillary cultural topics.

SECTION 5:

ARTIFACT SPECIFICATIONS

Introduction

This Artifact project, in and with Cornerstone School of Ministry, has been in process since September of 2015. During this time the work has developed through academic research, constant engagement with international students, and teaching in Cornerstone School of Ministry. These endeavors have fed into field research and are woven into the dissertation artifact.

Goals

The overarching goal of this research and artifact is to train domestic and international students to be leaders in our globalized world. This general goal is pursued via three specific goals for this project: (1) Expand an existing ministry school (Cornerstone School Of Ministry) to become an International Learning Community, with an environment that is inviting and culturally accessible to students from many different cultures; (2) Produce supporting documentation, guidelines, and curriculum for the equipping the school staff and students to become an International Learning Community; and (3) Train Cornerstone school staff and students in Cultural Intelligence so that instructors are able to reflect C Q in their individual courses and students are able to build cross-cultural relationships.

Audience

The immediate and primary audience for this artifact is the staff and students of Cornerstone School of Ministry in Corvallis, Oregon. The original conversation with school leaders pertained to assisting them in expanding their training ministry to include international students. Therefore, the research and beta-test classes have been conducted as part of the life of this particular school. As the school expands the audience for the instructors will be the domestic and international students enrolled in Cornerstone.

The first audience for the Biblical and Transcultural Leadership class has been the students enrolled in the school. The first audience for the Cultural Introduction class has been a mix of American and international students. The first audience for the class on religious worldviews was the Cornerstone school staff and the international student ministry pastoral staff of Calvary Chapel of Corvallis (which is also the sponsoring organization for Cornerstone).

A potential secondary audience has been in mind during the life of this project. The artifact is intended to present principles and guidance that are usable for any school that has similar aspirations to offer ministry leadership training for international students. We have not presumed that such audience exists and that other student ministries would be interested in our work, but if the opportunity presented itself to help others not to have to "reinvent the wheel" this research could be made available.

Scope

Global leadership is a wide topic supported by countless books and journals. The scope of this dissertation and artifact narrows the study to preparing the staff and student

body of one Christian ministry leadership school to become an International Learning Community. While global leadership is in view, the project itself focuses on Cornerstone School of Ministry in Corvallis, Oregon.

Cornerstone seeks to provide ministry leadership training in a cross-cultural setting that will equip and prepare domestic and international students to exercise biblical leadership principles in the globalized world. The training is based on the research for this dissertation, and is being given to the staff and students of this school.

There are principles of leadership that transcend culture, time, and place. We want to prepare international students to return home understanding and practicing those principles. In addition, we seek to prepare international and domestic students to be able to exercise culturally intelligent leadership in the globalized world.

The scope of the classes will be:

- The students will understand culture-transcending biblical leadership principles. The priority of this class is character development in leaders and the influence they exercise flowing out of character.

- The students will understand basic principles of cultural intelligence and be able to contribute to the International Learning Community.

- The school instructors will apply cultural intelligence principles in order to foster an internationally accessible environment in the school. The instructors will be able to incorporate cultural intelligence principles into their courses.

Content

The content of the artifact includes theological foundations for the school, organizational and logistical considerations for operating a school with an international

student body, and the curriculum for three classes. Most of the artifact focuses on these classes. The specific classes presented are: Biblical and Culturally Intelligent Leadership, Cultural Introduction, and Religious Worldviews of Evil and Wrongdoing.

Budget

There are no costs for this artifact other than the copying of articles and papers to be given to students and school staff.

Post-graduate Considerations

The completion of this dissertation and Doctor of Ministry is not the end of a process; it is the beginning. The entire project was pursued with the goal of personally continuing to train ministry students and develop leadership with international students. In addition, engaging in leadership training in developing countries will continue. The program was begun with the goals of continual learning for the purpose of cross-cultural leadership training and reaching out to international students at Oregon State University. These goals have been met, and leadership training will continue to be developed at home and in other countries.

More specifically, the artifact contains the curriculum for one in-service training course for instructors at Cornerstone School of Ministry. At this time there are at least four more in-service classes to be developed: classroom teaching techniques, dynamics of Cross-National Interactions, principles of cross-cultural hermeneutics, and cultural value dimensions of cultural intelligence. Staff in-service classes will be taught at least annually, and possibly as often as quarterly. With the completion of the dissertation, more time will be invested directly in the life and instruction within the school. As the

principles in the dissertation are applied, the assumption is that learning about being an international learning community will continue.

A third ongoing pursuit will be continual reading of cultural and leadership materials. Also, because the International Learning Community will continue to develop and evolve, the dissertation content may need to be amended and expanded as appropriate.

A final possibility involves writing a book about cross-cultural hermeneutics and how the Bible can be a window into culture, and culture can be a window into the Bible. This volume would aim to teach the reader how to read biblical passages with international students in a culturally sensitive way in order to learn about the student. For example, if a student is from a shame-honor culture, the reader of this book would learn how to identify biblical passage that speak to issues of shame-honor cultures in order to make the gospel understandable and relevant to the student. At the same time, the reader of this book would gain deeper insights into Scripture, particularly when discussing the biblical passages with students from other cultures.

Standards of Publication

At this time there are no plans to seek formal publication of the dissertation. The initial plan is that the dissertation would be made available online to interested parties.

SECTION 6:

POSTSCRIPT

Summary of the Dissertation's Execution

Researching cross-cultural leadership training became a strong attraction from the experience of working with ministry leaders in other nations. Seeing the interest and the need in the places and people of developing countries awakened new horizons and a new call for ongoing ministry. Even with extensive experience the advantage of further training seemed clear.

The presence of international students in our local university provided an immediate hands-on setting for research and application. This gave the opportunity to do academic research while involved in cross-cultural experiences. These experiences shaped the direction of the research and dissertation. In this setting the research came alive so that it was not merely theoretical but practical. This situation enabled learning about what works and does not work with international students while conducting academic research. Further, being involved with local ministry with international students influenced the chosen approach of developing the cultural side of leadership training. Observing many nationalities and cultures being represented in our community, coupled with seeing the learning needs of local Christians, contributed to a heightened awareness of the need for cross-cultural learning and training.

Evaluating the Efficacy of the Approach

Choosing to focus more on the culture side of cross-cultural training has proven to be a beneficial approach to addressing the challenge of cross-cultural leadership training. One demonstration of the validity of this approach comes from the beta-test staff in-service training offered to the staff of Cornerstone School of Ministry. During the in-service discussion, the participants evidenced learning in their response to questions, and contributed knowledgeably to the class. Cultural learning by staff became readily apparent. In addition, one of the teachers stated after the class that he had never seen the multiple-cultural aspects of the Bible: that he had only been trained to read Scripture as a Westerner.

A second reason the chosen approach has proven to be appropriate is seeing that this research benefits more than just the ministry school; there have already been opportunities to share research learning in broader contexts. The local setting for cross-cultural ministry is much broader than the school, including coordinated outreach to international students. This sharing has taken place in informal conversations and in cultural training for those involved in this ministry.

Reflections on the Execution of the Artifact

The process of research and artifact development has given great satisfaction, since a Doctor of Ministry is designed to be more practical than theoretical. Therefore, it has been gratifying to develop an artifact born in praxis. The original motivation for such research came from years of practical engagement in leadership training domestically and overseas. This record of experience has given a history that aids evaluation. The

development of ideas and evaluation of effectiveness is made not in theory but in practice. This is truly a praxis-based artifact.

In addition to new iterations of a leadership course for Cornerstone School of Ministry, artifact development has given rise to two new classes that were beta-tested in the artifact development process. This has allowed an evaluation procedure that quickly led to ways to improve the class offerings. The beta-testing has also showed that multi-national conversations are possible. One of the joys of a teacher is to see a student enter into new horizons of learning. This experience was realized in the process of experimental class sessions when participants saw new cultural perspectives for the first time.

New Problems That Have Come to Light

Praxis-focused research reveals problems that might not be immediately obvious without the presence of immediate practical applications. This research revealed that developing relationships is key to working with people of many cultures, and that this development cannot be hurried. Genuine relationships are needed. Also, "come with me" is far more successful for recruiting class participants than simply publicizing an event on a Facebook page. Both of these realities demonstrate that time and effort is required to develop ministry with international students.

A second problem involves student visas for international students. A student from Cambodia wanted to attend Cornerstone School of Ministry in the Fall of 2017 but could not get a visa. The school knew there would be a challenge because an educational institution must pass certain immigration standards to be an institution worthy of student visas. But in addition, it is often difficult for foreigners to obtain visas if they do not have

a personal history of having traveled outside their country and returning home. This was part of the problem with the Cambodian student.

A third issue that has arisen is how to continue to support students and provide continuing education once they have returned home. This challenge is compounded in countries like China, which implements severe restrictions on the internet, as well as being a place where Christian leaders may not feel at liberty to openly engage with Western Christians.

Suggestions for Further Research

An approach not chosen for the dissertation was to focus research on two or three specific cultural populations and designing leadership training for those groups. As this dissertation is lived out in local ministry, this type of specific focus will be important as we gain participation from different student populations. Therefore, this is valuable and necessary research. As with the current work, this research will be possible as a combination of academic work and practical engagement with students. In addition to such specific research, there is advantage to further exploration into a number of resources discovered in the research process. The *Journal of International Students,* as one peer-reviewed journal, shows potential for a great deal of academic support for ongoing work. The current research discovered more resources than could be utilized in a single dissertation. Therefore, a continual effort will be made to read these resources.

More research will also be needed in the process of developing additional courses and in-service opportunities for ministry school staff. Four of these classes are: classroom teaching techniques, helpful classroom dynamics to aid cross-cultural conversations,

cross-cultural hermeneutics, and lessons in cultural intelligence, which includes study of cultural value dimensions.

What Remains to Be Addressed in Future Dissertations

Several future research projects are already apparent. This artifact was only able to touch on the importance of semiotics and how symbols can affect the environment of an International Learning Community. The potential of semiotics to affect the environment of an International Learning Community is significant, and more can be developed for how to utilize things like national emblems, music, and food as a part of mixed-culture groups.

There is also great potential to further explore cross-cultural hermeneutics. Students of Scripture and culture will benefit from being trained to understand multi-cultural views of specific Scripture passages. An example is found in Luke 15 and how the parable told three times addresses the needs of guilt, shame, and fear oriented cultures.

Finally, as has been mentioned, approaches not chosen for the current work could be researched and written as research projects. In Corvallis alone, with over a hundred nations represented, there is a great deal to explore about the specific cultures represented and how to reach out to these populations.

Conclusion

Because of this research the outreach to international students at Oregon State University is in a better position to proceed effectively. The dissertation makes improved cultural learning and intelligence possible. Cultural training is being offered not only to

Cornerstone School of Ministry but also to the broader Christian community seeking to reach out to international students.

The completion of this dissertation is not the end of a journey but rather a beginning. The future is arriving with opportunities for application. In addition, the hope is that the dissertation can, in a sense, remain a living and dynamic document. As experience is gained and more research accomplished, additions and changes may be made to what has been learned to this point.

With the developing work of reaching out to international students in Corvallis, a consortium of local ministries is already enacting volunteer training. This research will be informing that effort, as will formal training given in and through Cornerstone School of Ministry.

APPENDIX A:

ARTIFACT

Artifact Table of Contents

INTRODUCTION

Early in the twenty-first century in Corvallis, Oregon the church has been given

an extraordinary opportunity. Parallel to the day of Pentecost in Jerusalem a good

representation of the world is living in this city by the presence of nearly 4,000

international students from 110 nations. Local ministry leaders recognize the gospel-to-

the-world opportunity and are reaching out to this student population.

As ministry with these students has grown through the years, a desire was

conceived in Cornerstone School of Ministry, operated by Calvary Chapel of Corvallis, to

provide ministry leadership training for interested international students. Through many

months of study in Portland Seminary's *Leadership and Global Perspectives* Doctor of

Ministry program, and hands-on participation in Cornerstone's classes, it has been

concluded that the best way to offer quality training for international students is to help

Cornerstone become an "International Learning Community." Given the contemporary

globalized world, the work of the Kingdom of God would benefit from leaders trained to

function effectively in the culturally complex global community. In its life together, the

Cornerstone community would model and teach cultural awareness and culture-

transcending ministry leadership.

This document seeks to provide practical steps toward becoming an International

Learning Community that provides global leadership training, and is intended to assist

establishing and operating such a community. The project involves researching and

developing the elements needed to develop and sustain such an International Learning

Community. It is a project born of hands-on practice and academic research regarding

issues of cross-cultural ministry and leadership training. This artifact offers information

regarding support for such a school and gives examples of a few specific courses to be taught.

In *The Leadership Mystique*, Manfred Kets de Vries writes of an international business school in which he teaches. "INSEAD, [is] a business school in France and Singapore, which has no national identity … INSEAD students work in mixed-nationality study groups over their ten-month course. As these individuals work together on various projects, they develop the necessary cross-cultural mindset, minimizing ethnocentricity."[124] The current document seeks to set out principles and curriculum to translate what Kets de Vries has written into a Christian ministry context. Drawing on the work of Kets de Vries, the aim is to create a multicultural school community by establishing an educational culture that transcends cultural differences and establishes values and attitudes that are comprehensible to students from diverse cultural groups.

The goal is depicted graphically in the Venn diagram seen in Appendix B[125] and shows the overlap of three cultural groupings. The target of becoming an International Learning Community is shown in the middle of the Venn diagram at the point of overlap of American, Other Nations,' and Kingdom of God cultures. While the values of the Kingdom of God are held in higher value than—and must ultimately influence—all other cultures, the Venn presentation of the location of an International Learning Community represents the functional goal. The principle is to create a culturally accessible community where people from all cultures can meet and explore ministry of the Kingdom of God.

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[124] Manfred Kets de Vries, *The Leadership Mystique: Leading Behavior in the Human Enterprise* (Harlow, England: Prentice Hall, 2006), 190.

[125] See Appendix B (Venn diagram).

This document is organized around the metaphor of a house, which has a foundation, framework, rooms, decorations, roof, and back porch. The foundation is the biblical and historical undergirding for the international student work. The framework consists of organizational considerations for the set up and operation of such an international school. The rooms indicate specific courses taught in and by the school. The decor consists of semiotic considerations of how we communicate an inviting environment to people of different cultures. The roof over the house is prayer. The porch consists of conclusions drawn from the work. As with a home, each portion of the house is essential, but day to day life is lived in the rooms. Thus, the majority of this document will focus on what takes place in the rooms of the house.

The artifact did not require a metaphor as its Table of Contents, therefore a search through potential metaphors was not conducted. The building metaphor is used because it provides an organizational grid and a unifying principle that serves to focus attention on the different leadership components. One challenge with the metaphor is that it might make less sense to someone who lives in a place that constructs homes in a different fashion from construction in the global west. But this metaphor has in mind the primary audience for the artifact: an American training school. Even so, Bible students of various cultures will be able to relate to Jesus' command to build our houses on a rock: a strong foundation.

CHAPTER ONE:

BIBLICAL AND HISTORICAL FOUNDATION

The foundation for our work with international students is God's engagement with the nations and his essence of unity.

God's Engagement with the Nations

The motivation to develop cultural intelligence and ministry with international students is founded in the historical engagement of God with the peoples of the nations. Early in Scripture God calls his people to care for the foreigner. Deuteronomy 24:17-19 states, "You shall not pervert the justice due an alien or an orphan, nor take a widow's garment in pledge. But you shall remember that you were a slave in Egypt, and that the Lord your God redeemed you from there; therefore I am commanding you to do this thing." Ruth 2:10 records of Ruth, "Then she fell on her face, bowing to the ground and said to him, 'Why have I found favor in your sight that you should take notice of me, since I am a foreigner?'" The church does what it does because of what God is doing.

It is clear throughout Scripture that God's plans include the nations. This is seen in several key passages. Revelation 5:9-10 says, "And they sang a new song, saying, 'Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth.'" Psalm 67 includes, "Let the peoples praise You, O God; Let all the peoples praise You. Let the nations be glad and sing for joy; For You will judge the peoples with uprightness and guide the nations on the earth."

God's plan is seen in Acts 1:8. "You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Groundwork for the plan is in place on the day of Pentecost. "Now there were Jews living in Jerusalem, devout men from every nation under heaven" (Acts 2:5).

God's Heart for Unity

The second principle forming the foundation is God's value of unity. Psalms 133 states, "Behold, how good and how pleasant it is for brothers to dwell together in unity! … For there the Lord commanded the blessing—life forever." Jesus prays for this unity in John 17:20-21, "I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me."

These Scriptural principles are foundational for this project because it is in this context that international student work in Corvallis, Oregon, has developed. These principles form the core values of the environment in which Cornerstone School of Ministry operates. The realities of prayer and unity have developed among the local churches for over twenty-five years. This is what has made successful international student work possible and successful.

History of Unity

Since 1991 in Corvallis and its neighboring cities, the life-giving principle of unity has manifested itself. In the winter of 1991, church leaders from the mid-Willamette Valley of Oregon began to participate in the Prayer Summit movement started by Joe

Aldrich of Multnomah School of the Bible (now Multnomah University). Since then

Valley leaders have joined together for prayer summits every year for three or four days.

One of the life-giving outcomes of this kind of prayer is trust and unity. When leaders

gather and offer worship, or when they openly confess sin, it develops a sense of trust.

This trust has been essential for the unity that results in cooperative ministries.

In his book *The Social Animal*, David Brooks states, "Trust reduces friction and

lowers transaction costs. People in companies filled with trust move flexibly and

cohesively. People who live in trusting cultures form more community organizations."[126]

The prayer and unity developed in the local regions support David Brooks' statement.

The result of this prayer movement affected many ministries. At Oregon State

University, campus leaders began to pray together on a regular basis. Also, a franchise of

Love in the Name of Christ was founded, being supported by many churches. These are

just two examples of the outcomes of unity.

On Easter Sunday of 2000, about twenty-seven churches did not hold morning

worship in their own buildings, but rather joined together for a community worship

service. This arose from a question of how unity could be demonstrated. That morning

approximately 10,000 people attended the service. Part of the significance of this figure is

that it was approximately twice the estimated normal Sunday attendance in Corvallis at

evangelical churches. The $60,000 offering from the morning was given to the city for

help with the needy.

"Friends of Internationals," which directly impacts training international students,

is a consortium of ministries reaching out to this student population. The ministry of

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[126] David Brooks, *The Social Animal: The Hidden Sources of Love, Character, and Achievement* (New York, NY: Random House, 2011), 155-156.

"FOI" is represented in Appendix C as diagram that shows a progression of ministry with international students. At the top of the funnel are many entry points for international students to engage with the work of FOI. Cornerstone School of Ministry is located at the narrowest part of the funnel.

Cornerstone, the focus of this project, finds solid undergirding from the realities of this unity and prayer, and builds on that foundation. The goal and focal point of this International Learning Community is shown in the Venn diagram shown in Appendix B.

This brief history has been given because the prayer, unity, and trust that has developed since 1991 provides a significant foundation for the efforts to reach out to and offer training to international students studying at Oregon State University in Corvallis. It is the conviction of this author that the path to international student ministry would not have been nearly as smooth without this twenty-five-year course. These things must be taken seriously in any community wishing to engage in multi-ministry work. It is the contention of this research and artifact that the success of international student work results from the eternal-life promise of the Bible regarding unity.

CHAPTER TWO:

ORGANIZATIONAL FRAMEWORK

The foundation and framework of a house are not glamorous but are necessary to sustain and support the structure. So it is with the foundation and unseen support structures for ministries. As with the human body, that which is unseen is essential.

Cornerstone School of Ministry has a director (Adam Poole), administrative assistants, a position that functions as dean of students (in charge of student life), and instructors. The teachers are primarily ministry leaders from the community of Corvallis. Cornerstone also invites in other local ministry leaders as guest speakers. This project and document primarily focus on the training prepared and given to this particular staff and student body. The premise is that an International Learning Community has the greatest viability as the staff is trained in cultural intelligence and ancillary subjects.

Cornerstone operates on a quarter system which coordinates with the quarter system of Oregon State University. This rhythm eases scheduling issues since a great deal of Corvallis city life revolves around the university schedule. The course work is designed to teach Bible study and ministry skills and includes classes like Systematic Theology, Old and New Testament survey, Hermeneutics, Personal Spiritual Formation, Missions, Prayer, and Leadership.

This school is a ministry of Calvary Chapel in Corvallis. The school meets in church buildings and enjoys the support of the pastors and elders. The church sponsorship aides in keeping student tuition costs down. The tuition needs are also a subject for development because scholarship money will need to be identified for most of the international students.

Relationships are key for Cornerstone's work. Developing community among the students is a goal of the school and is sought through quarterly retreats, weekly Bible-reading sessions, and regular social gatherings. Also, field research for this project has demonstrated that relationships must precede recruiting international students for classes and events.

The most complicated aspect of support structures for the school is gaining qualification as a foreign student visa-worthy institution. For Cornerstone, as of this writing, this is still in the development process and is labor intensive. It requires satisfying the requirements of the US Immigration Service. Below are several websites through which to work this process.

- Student visas: https://travel.state.gov/content/visas/en/study-exchange.html

- International student web site: https://www.internationalstudent.com/study_usa /preparation/student-visa/

- Immigration services Dartmouth: http://www.dartmouth.edu/~ovis/

These are a few of the logistical considerations for the school.

CHAPTER THREE:

CLASS ROOMS

This section, entitled "Class Rooms," focuses on three Cornerstone classes and their content. The "rooms" are individual courses within the curriculum of the school, and several rooms will be described in detail. The classes are representative of the types of courses offered by Cornerstone, as a result of the research question and dissertation research. In this document how cross-cultural issues affect all Cornerstone courses is not addressed. Representative classes include (1) one example of Cornerstone School of Ministry Staff In-service Training, (2) the course entitled Biblical and Culturally Intelligent Leadership, and (3) a non-credit cultural introduction class for incoming students.

A number of articles pertaining to culture, which are assigned reading for different class sessions in the Cultural Introduction class, are included in the Appendixes. A great deal of the material in the assigned articles for this class is a duplication of information in the Written Statement of this dissertation. The duplication is made knowingly and intentionally, so that these lesson plans may be complete within themselves. Also, the articles given to this class have sought to maintain much of the academic voice but are intentionally less formal, with additional illustrations, in order to make the articles more accessible for readers from different cultures who may be reading English as a second language. The articles are tailored for the audience and the class sessions.

Each of the three classes has introductory material, a course syllabus, and class content/discussion materials. When appropriate, exams are included.

In practicing cross-cultural hermeneutics, inductive discussions are used for classes and Bible studies because of the pedagogical advantage of engaging students through active discussions. Inductive Bible study techniques are used as a hermeneutical method, particularly in places where very little formal training is available to leaders because it offers a simple means by which to observe and gather adequate and accurate data as a foundation for sound Bible interpretation. This has proven itself to be true on numerous occasions when teaching leaders in parts of Africa, where there is a tendency to quickly leap to overly spiritualized interpretations. Since hermeneutics is the art or science of interpretation, inductive study questions serve the hermeneutical process well.

Class Room 1:
In-Service Training for Cornerstone Ministry School Staff

Cultural Intelligence and Three Worldviews

Introduction and Summary

A Pilot In-service class was conducted for the Cornerstone School of Ministry staff on September 12, 2017, studying *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, written by Jayson Georges.[127] Calvary Chapel of Corvallis is increasing its international ministry focus, so our training session included the church's international ministry team.

The two major goals for the workshop were (1) to increase each staff member's personal knowledge of three different worldviews in order to relate more effectively with international students and (2) to enable instructors to utilize this knowledge in the planning and execution of their individual courses. The end goal is cultural intelligence as a hallmark of this ministry school.

The school staff is a major focus of the artifact project because it is the center of the learning community. By design the students come and go in a very brief period of time, but the staff and instructors are active in the school for a longer term and are the primary influencers and keepers of the school ethos.

Cornerstone School of Ministry in-service training is core to developing an international learning community. This is a primary point at which we teach and apply the learning gained from our research question: "What does an International Learning

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[127] Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Atlanta, GA: Time Press, 2014).

Community staff need to know and do in order to facilitate leadership training for international students in a multi-cultural context?"

The intent of the dissertation research has been to gain and provide accurate and scholarly understanding of the issues of cross-cultural leadership training. Subsequent in-service training will deal with the cultural intelligence value dimensions addressed by Livermore, Hofstede, Hofstede, Minkov, and others. Additional training will address cross-cultural hermeneutics, as well as lessons in classroom techniques and practices. Of particular value in this area is the *Journal of International Students*,[128] which is published by the University of Louisiana-Monroe. This journal addresses issues like cross-national interactions (CNI).

This class was conducted during a morning orientation for staff prior to the beginning of Fall classes. Before the workshop each participant was asked to read the Georges book and to take the on-line survey included in the book in order to determine the percentages of guilt, shame, and fear in their own cultural experience. At the beginning of the session the participants were given a "test" in order to gain an idea of their understanding of the book's content. Based on the quiz and discussion, it appears the participants completed the assigned reading.

The class format was discussion and was dependent upon the participants having read the book. The details given in this section include a number of discussion questions. As the class came to life the day of the workshop, it became apparent that the planned discussion had more questions than could be dealt with in a brief two-hour period. Therefore, the list of questions became more of a "menu" from which to choose. The

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[128] *Journal of International Students*, accessed November 20, 2017, https://jistudents.org/.

bulk of the discussion revolved around the charts included in the discussion section which follows.

SYLLABUS
Cornerstone Staff In-Service: Worldview and the 3-D Gospel

Cornerstone School of Ministry   Marc Andresen 541.602.6921 (cell)
September 12, 2017   541.754.6272 (hm)
10 a.m.—Noon   e mail: marcandresen@outlook.com

Cornerstone Mission: Our Mission is to nurture students for a lifetime of Kingdom
service.

I. Course Description

        The intent of this workshop is to move us toward our goal of creating what we are
calling an "International Learning Community." As we offer ministry training, this
workshop intends to help us think about the various ways international students will
experience and engage with course content and with the Cornerstone School Of Ministry
community.
        There are two major goals for the workshop: first, for each staff member to
increase in personal knowledge of different worldviews in order to relate more effectively
with international students. The second goal is to enable instructors to utilize worldview
knowledge in individual courses. Our end goal is that cultural intelligence would be a
hallmark of this ministry school. How do guilt-innocence, shame-honor, and fear-power
worldviews affect leadership?

II. Course Goals and Objectives

   A. Goals
        • Read a book dealing with worldview.
        • Talk together as a staff about how worldview affects School of Ministry
          community life.
        • Begin to develop "cultural intelligence" in each of our courses.

   B. Cognitive Objectives (knowledge, comprehension):
        • You will learn about different aspects of worldview and the implications
          of worldview for how we teach our classes.
        • You will gain understanding of your own culture and how it affects your
          teaching.

   C. Affective (appreciation) and Volitional (behavioral) Objectives:
        • You will appreciate the how the Bible speaks to the needs of three distinct
          worldviews.
        • You will begin to process worldviews in your course content.

III. Required Text

Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Atlanta, GA: Time Press, 2014).

IV. Recommended Reading

Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World by David Livermore (Grand Rapids, MI: Baker Academic, 2009).

Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching. by Judith E. Lingenfelter and Sherwood G. Lingenfelter (Grand Rapids, MI: Baker Academic, 2003).

V. Course Requirements
- Class Attendance and Participation
- Prior to the workshop read *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* by Jayson Georges. Be prepared to contribute to class discussion.

Workshop Opening Remarks

(The following text serves as an introduction to this class. It could be presented to the class in an email prior to the meeting, or it could be delivered at the outset of the time together. The material summarizes what is given in full in Section III, Chapter 2 of the Written Statement.)

As a ministry school, we are working towards leadership training for international students who are temporarily in the United States. This opportunity is brought to us because of the nearly 4,000 international students attending OSU. Greater effectiveness will be achieved in both evangelism and leadership training if we become students of culture. Therefore, our work will be enhanced if we can study cross-cultural leadership issues.

Fortunately, our work takes place in the context of the Kingdom of God and its gospel. Jayson Georges states in *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, "In the Bible, God speaks to the primary heart desires of all cultures—innocence, honor, and power. The gospel is truly a multi-faceted diamond capable of rescuing humanity from all aspects of sin."[129]

The intent of this class is to move us toward our goal of creating what we are calling an "International Learning Community." Our school focus is on training, but today our learning as staff and leaders is less about the specific content of our courses and more about the various cultural ways in which international students will experience and engage with the content and with the Cornerstone School of Ministry community.

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[129] Georges, 55.

Research into how to create such a community led to the cultural nuances addressed in *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. Jayson Georges writes of three distinct worldviews regarding how various cultures deal with wrong-doing. "Christian missiologists identify three responses to sin in human culture: guilt, shame, and fear."[130]

In each of these three worldviews a person might say, "I have sinned," or, "I did something wrong, therefore:" (1) "I feel guilt" (I have lost innocence), (2) "I feel shame" (I have lost honor), or (3) "I feel fear" (I have lost power). *Guilt-innocence cultures* tend to be individualistic societies (mostly Western cultures). *Shame-honor cultures* most often describe collectivistic cultures (common in the East). *Fear-power cultures* refer to animistic contexts (typically tribal or African cultures).[131] These three cultural orientations are not foreign to the Bible.

As we venture into the worlds of these three cultural views we will explore research about the nature of leadership in these various contexts. How do guilt-innocence, shame-honor, and fear-power worldviews affect leadership? How might people from these cultures describe good and effective leaders? How will we minister to the souls of students from these cultures, and how will we equip them to minister to others in our highly globalized world? We need to keep these questions in mind as we work with students from very diverse cultures. Our goal is simultaneously to become more self-aware regarding our own culture and to increase sensitivity to various other cultures.

Beginning "Quiz"

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[130] Ibid., 10.

[131] Ibid., 11.

1. Record your percentage findings from the on-line guilt, shame, and fear survey.

2. What is a "moral emotion?"

3. What are the moral emotions associated with each of the three worldviews being discussed?

4. What is "group-ality?"

5. How does the statue of a blindfolded lady, holding the "scales of justice" represent a guilt-innocence culture?

6. In Luke 15, when the Prodigal Son returns home, his father orders the best robe to be put on the son. How might this speak to a person from a shame-honor culture?

7. In Mark 5 Jesus casts demons out of a man and sends them into a herd of pigs. How would the sight of the pigs rushing into the sea give assurance to someone in a fear-power culture?

8. Where do you see guilt, shame, and fear in the story of Adam and Eve?

9. When Jesus was on the cross, the taunts of the crowd included the call/temptation to prove he was really God by taking himself off the cross. How would his stepping off the cross have damaged the salvation needs of each of the three worldviews? What three problems would NOT have been dealt with if he had not died on the cross?

Key Concepts for Students to Grasp

To begin our conversation about leadership styles in the three worldviews being studied consider this:

1. In guilt-innocence cultures, leaders must present biblical truth in order to show God as the righteous judge who grants pardon for law-breaking and thereby restores innocence.

2. In shame-honor cultures, leaders must restore honor and acceptance into the community for those who have sinned by offending the community. People "grant leaders authority and prestige in return for provision and protection."[132]

3. In fear-power cultures, leaders must demonstrate God's power over evil. "Leaders in fear-power contexts are often religious or spiritual people believed to be capable of changing the course of history via ritual practices."[133]

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[132] Ibid., 22.

[133] Ibid., 25.

Group Discussion

(When page numbers are given for each question, "p 3.7" points to page three, seven tenths of the way down the page.)

1. On-Line worldview survey from Georges' *3-D* book:

Share what your guilt/shame/fear percentages with the class.

What do you learn from this?

What surprised you and what did you expect to see?

[For me: 84% Guilt, 12% Shame, and 4% Fear]

2. From pages 10-11 in the text, have the group fill in the chart below on the white board.

Worldview	*Sin/Problem*	*Moral emotion*	*Solution*
Guilt/Innocence	breaking laws	guilt	seek justice or forgiveness
Shame/Honor	failing group expectations	shame	seek to restore honor
Fear/Power	offending a spirit	fear of evil	seek power over spirits

3. In Luke 15, where do you see fear/guilt/shame in the parable?

Guilt/Innocence Cultures

4. On page 17.5 Georges states that nobody is above the law. Given the nature of American "rule of law," is the U. S. Constitution a demonstration of guilt/innocence worldview? Yes/No? Why?

What does the "blindfolded Lady Justice" have to do with it?

5. What is the role of a leader in a guilt-innocence culture?

Shame/Honor Cultures

6. Georges states on page 21.2 It is everyone's responsibility to maintain the social status of the group. Why is this so? What does this reveal about honor/shame cultures?

7. On page 22.2 we read, "People grant leaders authority … provision and protection." How does this work, for leaders? What does authority and prestige have to do with provision and protection? How does authority and prestige enable a person to restore honor to one who has been shamed?

Fear/Power Cultures

8. Page 26.4 states that "Fear-power cultures live in constant fear of invisible powers." How does the gospel address this? What does the Bible have to say to people with this fear?

9. What does good leadership look like in this culture?

10. Look at the story of Adam and Eve in Genesis 3. Where do we see guilt/shame/fear in their story? How can each of the three worldviews relate to Adam and Eve? How does Jesus offer the solution to each problem? (Discuss this by filling out the chart below.)

	Guilt	Shame	Fear
Adam and Eve	Genesis 3:14 cursed Genesis 3:23 cast out	Genesis 3:7 fig leaves	Genesis 3:10 afraid
How Jesus dealt with:	Perfect sacrifice Became curse	Cross: public shaming Phil 2 - Kenosis	Cross disarmed Jesus raised

11. Georges says on page 48, "But God restores innocence, honor, and power to those who trust Him through the atoning life and death of Jesus Christ." Does this accurately summarize the chart? Why or why not?

12. When Jesus was on the cross, the taunts included the call/temptation to step off the cross in order to prove that He was really God. If Jesus had left the cross, how would this have damaged the salvation needs of each of the three worldviews? What would have been lost? What three problems would NOT have been dealt with if He had NOT died on the cross?

a. Punishment for sin

b. Shame of offending God

c. Power demonstrated over death

Consider the irony. Jesus would have avoided the pain of a punishment He didn't deserve. He would have saved face. He would have demonstrated power. But satisfying the spiritual need of each of the worldviews would have been lost.

13. Consider The Lord's Prayer in Matthew 6. Where in this prayer do you see the three worldviews addressed?

a. "Father" is associated with the "adoption" of the Prodigal Son by the Father: the restoration of honor for the dead son as he is reconciled to the family. The father's decision is like an adoption.

b. Forgive us our debt—a legal transaction, removing guilt.

c. Lead us not—deliver us from evil—a dependence on the sure and superior power of God over the evil one.

14. Take some time now and think through the implications of these three worldviews for the classes you teach. How do these insights help you to discuss your subject matter with students from these different cultures? Is there any part of your subject that will not make

sense to someone from a non-Western culture? What illustrations can you use that will help students connect with your subject?

Ending Quiz

1.   What is one new thing you learned today?

2.   What are the moral emotions associated with each of the three worldviews being discussed?

3.   How does the cross deal with the needs of each of the three worldviews? What would have been lost if Jesus had left the cross before dying?

4.   Where do you see guilt, shame, and fear in the story of Adam and Eve?

5.   What is one change you will make in the class you teach based on today's discussion?

Alternate/extra questions for discussion. Time will likely not allow for these to be asked.

On pages 11-12 Georges presents the 3 worldviews in Ephesians—Are these legitimate? Are they treated correctly in context? Why or why not?

--Guilt/Innocence: Ephesians 1:7; 2:5

--Shame/Honor: Ephesians 1:5; 2:19

--Fear/Power: Ephesians 1:19-21; 6:10-11

On page 12.7 Georges sites Paul's prayer in Ephesians 1:18-19. Does he accurately identify the three worldviews in the prayer?

On page 17.8 Georges says, "Guilt needs no audience." What does this mean?

On page 20.4 it says, "Honor is a person's social worth." Think of this biblically. Is this true or False? Why? Can you give any biblical examples?

On page 25.1 Georges tells us, "In fear based cultures it is not important to genuinely believe in certain truths." What do you think of this? Analyze it biblically. Is there any room in Scripture for this idea?

On pages 27-29 Georges ties the three worldviews to how people obtain life's necessities. He says we obtain resources through institutions, community, or spirits, and that guilt, shame, and fear are the means by which people are punished.

What do you think of this idea? Does it have merit? Does it have merit to say that guilt, shame, and fear are the means by which a society controls behavior?

What are the implications of this for how we relate to students in a classroom?

How does each of the three systems show the helplessness of the offending person?

Look through pages 35-37. Where do you see or hear *The Four Spiritual Laws*? Many Americans have grown up with this booklet. Analyze the effectiveness of The Four Spiritual Laws for Shame/Honor or Fear/Power cultures.

Study the chart on page 57. What about this chart makes sense, or does not make sense?

How does it help understand the similarities and differences between the three worldviews?

How does it, or does it not accurately represent the three worldviews?

Pages 58-59 display language/words applicable in each of the three worldviews. What do you notice about the language? How is the kind of language used consistent with the three views? Choose one word from each group and give an example of where that word (and the concept represented) is used in the Bible.

Class Room 2:
Biblical and Culturally Intelligent Leadership

Introduction and Summary

Character … Influence … Relationships. Reading and teaching through a number of books on leadership has led to the conclusion that these may be three of the most important words in the world of leadership and leadership literature. Specific works that lead to this conclusion include, but are not limited to:

- Walter C Wright, *Relational Leadership: A Biblical Model for Influence and Service*[134]

- J. Oswald Sanders, *Spiritual Leadership*[135]

- J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*[136]

- Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*[137]

- Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*[138]

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[134] Walter C Wright, *Relational Leadership: A Biblical Model for Influence and Service* (Carlisle, CA: Paternoster, 2000).

[135] J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994).

[136] J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NavPress, 2012).

[137] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: Broadman & Holman Publishers, 2001).

[138] Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York, NY: Paulist Press, 1977).

Leadership is about character and the influence that flows from character. Leadership is most effective in the context of trusting and self-giving relationships. This class is designed to explore these concepts and principles. Through reading and discussion of biblical case-studies and current leadership literature we will explore issues of character, influence, and relationships. We will also seek to contextualize these things in a culturally complex and globalized world.

When the church engages in ministry according to God's design and plan, it is healthy. Therefore, we strive to understand and apply biblical principles of leadership, which are trans-cultural. When leaders function in a king-like role of oversight, lead the way in priestly ministries of prayer and worship, and faithfully bring God's Word to the people, the church of Christ prospers.

James E. Plueddemann writes in *Leading Across Cultures: Effective Ministry and Mission in the Global Church*, "As we study the biblical narrative and theology, we discover principles of leadership that are applicable across cultures."[139] It is possible, as we train global leaders, to teach leadership that is both biblical and above specific cultural influences.

For the purposes of establishing good cross-cultural leadership in culturally complex contexts, the author offers the following definition of leadership that is biblical and culturally intelligent: "Biblical leadership evidences the character of Jesus Christ and the influence that flows from that character. This leadership moves people toward Christ and forward with His Kingdom goals. Transcultural leadership assumes responsibility and takes initiative to discover the cultural values of others and to work to make diverse

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[139] James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 68.

values known and respected throughout an international community." We are seeking to operate in an International Learning Community that explores and exercises biblical leadership principles that transcend specific cultures.

Four-year Evolution of the Leadership Class for Cornerstone School of Ministry

The focus of this dissertation and artifact is leadership training in and through Cornerstone School of Ministry. The ongoing development of the leadership class has spanned several years, and the class has evolved with experience and with a shift of focus toward cross-cultural leadership. In addition the dissertation research has directly affected the class. Two primary changes in the leadership class have been made as a part of our goal of transforming Cornerstone into an International Learning Community. First, the biblical passages used as leadership case studies have shifted toward passages that take place in cross-cultural settings. Second, the text book by Sherwood Lingenfelter entitled *Leading Cross-Culturally* has been added. These changes indicate that the focus of the leadership class now includes matters of cultural complexity and cultural intelligence.

2006

The Cornerstone leadership class was first taught Winter term 2006. The course syllabus stated, "Leadership has more to do with who you are, and the quality of your relationships, than it does with any position or office held. Anyone can be a leader, when leadership is understood as being 'a relationship of influence.' This course will focus on these two crucial aspects of leadership: the character of the person, and the character of relationships. Leadership will be studied by looking at Jesus and Nehemiah from Scriptures and by reading two books focused on leadership character and relationships."

This focus on character and relationships as primary for good leadership has remained throughout the evolution of this class.

Originally the two assigned text books were *Relational Leadership: A Biblical Model for Influence and Service* by Walter C. Wright and *Spiritual Leadership* by Oswald J. Sanders. (The books are listed among recommended reading in the syllabus.) These books were chosen because of the philosophy expressed above.

Our biblical case studies considered the leadership of Jesus and Nehemiah. The students were required to choose one incident from the life of Jesus and to write a paper about his leadership. Nehemiah was studied through an inductive discussion of the Old Testament book of Nehemiah.

Exams given mid-term and at the end of the quarter focused on the book read in the respective half of the term. The end-of-term exam included questions on Nehemiah.

2016

In 2016 one slight addition was made to the course description in the syllabus. "Anyone can be a leader, when leadership is understood as *influence which flows from your character and as* 'a relationship of influence.'" (Italics note the addition.) This change was made because of an increasing conviction regarding the centrality of personal character and how that influences everything we do as leaders. This conviction is related to Jesus' statement in Matthew 15:11, "It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."

The two assigned text books were *The Making of a Leader* by J. Robert Clinton and *Spiritual Leadership* by J. Oswald Sanders. The Clinton volume was added because of its reputation as offering good insights to leadership development. While this is true

the book proved to be difficult to use in a class setting because the concepts and categories were too unfamiliar for today's student, so the concepts were not easily grasped. It made class discussions challenging.

The focus in Nehemiah as a case-study was continued, and the two exams given the covered the work of each half of the term and the final included questions on Nehemiah. Also, once again, the students wrote a paper on leadership evidenced in the life of Jesus.

2017

In 2017 two changes were made to the class. The class description in the syllabus pointed to a shift in the biblical leadership case studies. "Leadership will be studied by looking at Jesus, the biblical books of Nehemiah and Acts from Scripture, and by reading a current leadership book that will help us focus on how God develops us as followers and leaders." This term we did not study all of Nehemiah and added passages from Acts. Not all of Nehemiah was directly pertinent to leadership case-study, and analysis indicated that adding breadth of biblical passages would be helpful. Therefore, leadership examples from the book of Acts were added.

The second change was that the primary text was switched from Clinton to *Spiritual Leadership: Moving People on to God's Agenda* by Henry and Richard Blackaby. The reason for the change was that although the Clinton text offers very helpful concepts it did not lend itself to class discussion. In addition, the Blackaby book seems to cover a broader range of issues related to leadership.

This term co-curriculum was added. In an attempt to expand Cornerstone's outreach to international students, the leadership class students were asked to attend a

weekly lunch given for international students, and to write a brief paper about that experience. This attempt was largely unsuccessful, however, because the students had other obligations that prevented participation. In addition, we did not sufficiently communicate the vision for this assignment, so motivation was lacking.

2018

The course description has slight changes from past classes, noted with italics. "Leadership has more to do with the quality of your character, than it does with skills or any position or office held. Anyone can be a leader, when leadership is understood as influence which flows from your character and is 'a relationship of influence.' This course will focus on crucial aspects of leadership: the character of the person, the character of relationships, and the ability to lead in diverse cultural contexts. Leadership will be studied by looking at Jesus, the biblical books of Nehemiah and Acts from Scripture and by reading *current leadership books that will help us think about biblical leadership in a globalized world*."

Biblical passages that demonstrate leadership in cross-cultural settings will continue to be used, and other appropriate passages will be sought. In addition to the Blackaby volume, the class will read *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* by Sherwood G. Lingenfelter. This iteration of the leadership class has added Lingenfelter because it addresses both leadership and cross-cultural issues. The goal is to get students to begin to see themselves as, and think about being, global leaders and to see that their leadership does take place in a globalized world and community. This further reflects the transformation of the leadership class and the school into an International Learning Community.

SYLLABUS

Biblical and Culturally Intelligent Leadership

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Cornerstone Mission: Our Mission is to nurture students for a lifetime of Kingdom service.

I. Course Description

Leadership has more to do with the quality of your character, than it does with skills or any position or office held. Anyone can be a leader, when leadership is understood as influence which flows from your character and is "a relationship of influence." This course will focus on crucial aspects of leadership: the character of the person, the character of relationships, and the ability to lead in diverse cultural contexts. Leadership will be studied by looking at Jesus, the Biblical books of Nehemiah and Acts from Scripture, and by reading current leadership books that will help us think about Biblical leadership in a globalized world.

II. Course Goals and Objectives

   A. Goals
   - Read two books dealing with leadership and cross-cultural leadership issues.
   - Study the Biblical books of Nehemiah and Acts, looking at contextualized skills and godly character, and by considering the leadership "style" of Jesus.
   - Begin to develop "cultural intelligence" in applying leadership.
   - Seek development of Christ-like character in how we influence others.

   B. Cognitive Objectives (knowledge, comprehension)
   - You will learn about different aspects of leadership and what it means to be a spiritual leader.
   - You will gain leadership principles from Nehemiah and Acts and will develop an eye to be aware of how Jesus leads His followers.
   - You will gain understanding of your own cultural worldview and how it affects your leadership.

   C. Affective (appreciation) and Volitional (behavioral) Objectives

- You will appreciate the importance of vigilance in the development of Christ-like character, and will establish or maintain a daily habit of spending time alone with the Lord, in order for him to form his character in you.
- You will develop an awareness of how your character and relationships influence other people.
- You will develop an awareness of how your culture interacts with other cultures.

III. Required Texts

Spiritual Leadership by Henry and Richard Blackaby (Nashville, TN: Broadman & Holman Publishers, 2001 or 2011).

Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership by Sherwood G. Lingenfelter (Grand Rapids, MI: Baker Academic, 2008).

IV. Recommended Reading

The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development by J. Robert Clinton (Colorado Springs, CO: NavPress, 2012).

Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World by David Livermore (Grand Rapids, MI: Baker Academic, 2009).

Leading Across Cultures: Effective Ministry and Mission in the Global Church by James E. Plueddemann (Downers Grove, IL: IVP Academic, 2009).

Spiritual Leadership by J. Oswald Sanders (Chicago, IL: Moody Press, 1994).

Excellence in Leadership: Reaching God's Goals with Prayer, Courage, and Determination by John White (Downers Grove, IL: IVP, 1986).

Relational Leadership: A Biblical Model for Influence and Service by Walter C. Wright (Carlisle, CA: Paternoster, 2000).

IV. Course Requirements

   A. Class Attendance and Participation

Each class day, the time will be divided between discussions of the biblical passages being considered, a discussion of a text book, and other lecture content. The cognitive learning and personal challenge will be primarily gained in this context. Failure to participate will seriously diminish learning and character development. At the beginning of each class a brief quiz will be given on the text chapter assigned for the day, which is intended to aid in learning and preparation for class. An exam will be given after the completion of each of the two text books. The second exam will be a final and will primarily cover the second book read but will have some review of the content discussed in class through the term.

   B. Reading the Biblical and Contemporary Texts

The class sessions will primarily be discussion. Each day you must be prepared to discuss the text and Scripture passage assigned for that day. The Blackaby book will be read and discussed during the first half of the term and Lingenfelter during the second half. The biblical texts will be studied personally and in class following the inductive Bible study model. (This method will be taught and practiced at the beginning of the term.)

Write a one thousand- to two thousand-word paper (double spaced) studying the leadership of Jesus. You may choose any single incident from any of the four Gospels that demonstrates the leadership style and approach of Jesus. Discuss how this story demonstrates Jesus' leadership, and show how his character and relationships provided leadership. How will you apply the learning to your life?

   C. Engage in building relationship of influence with international students.

An extra-curricular activity for this class will be to engage in relationship development with international students. A primary means to accomplish this goal will be to attend a weekly free lunch for international students held at The Pillar on Monroe St. If this activity is not possible because of mandatory personal or work schedules, you may obtain a "conversation partner" from another country, helping the student with English learning. Leadership is a relationship of influence and 21st century leadership must be exercised in a globalized/multi-cultural world. While this activity is not required, it is strongly encouraged. Such engagement is likely to be reflected as we read and discuss (and take an exam on) *Leading Cross-Culturally*.

V. Course Schedule and Assignment Due Dates
(Dates are due dates and dates that material will be discussed in class.)

Date	Week	Nehemiah/Acts Discussion	Blackaby & Lingenfelter	Due
April 4	1	Intro - Inductive Bible study method (Neh 1)	Intro to two text books Perusing a book	Class Overview 1 min. testimony
April 11	2	Nehemiah 2	Blackaby Ch 1 & 2	Quiz Ch 1 & 2
April 18	3	Nehemiah 3	Blackaby Ch 3 & 4	Quiz Ch 3 & 4
April 25	4	Nehemiah 4	Blackaby Ch 5 & 6	Quiz Ch 5 & 6
May 2	5	Nehemiah 5	Blackaby Ch 7 & 10	Quiz Ch 7 & 10
May 9	6	Nehemiah 6	Exam on Blackaby	Mid Term
May 16	7	Acts 1	Lingenfelter Ch 1 & 4	Quiz Ch 1 & 4
May 23	8	Acts 4	Lingenfelter Ch 7 & 8	Quiz Ch 7 & 8
May 30	9	Acts 10	Lingenfelter Ch 9 & 10	Quiz Ch 9 & 10 Jesus paper due
June 6	10	Acts 17	Lingenfelter Ch 12 & 13	Quiz Ch 12 & 13
June 13	11	Final	Final	Final

VI. Course Grading

Weekly quizzes - 30% of the grade.
Two exams; mid-term and final. Each exam - 20% of the grade.
Paper on the leadership of Jesus. 20% of the grade.
Class participation, discussing biblical and Blackaby texts. 10% of the grade.

VII.   Course Grading Scale
A   90-100
B   80-89
C   70-79
D   60-70
F   59?

Course Lecture Notes and Discussion Questions

Week 1

A. Introductions: Relationships are the context of our class, so we need to know about each other.

    1. Each person: In 30 seconds give us: your name, where you were born and raised, something about the family in which you grew up.

    2. Imagine that you bump into an old friend in line at the grocery store. They are done checking groceries and you have 30 seconds to tell them how and why you are a Christian. Take a minute now to think about what you would say.

    3. In 30 seconds, why are you in this School of Ministry?

B. Overview of class

    1. Give the introductory summary statement written at the beginning of this document.

    2. This is not a class on leadership or management technique, skills, or job descriptions. It's about who you are as a person of influence, and about the relational contexts within which we operate.

    3. Each week we will discuss two things: biblical case-studies in leadership and contemporary texts about Christian leadership.

    4. Walk through the class syllabus.

C. How to peruse a book

Introduction to Blackaby and Lingenfelter

Walk though reading cover, preface, table of contents, etc.

D. Introduction to Inductive Bible study method:

Inductive Bible Study sheet - see Appendix D

Practice method in Nehemiah 1

Inductive Bible Discussion of Nehemiah 1

1. In the opening scene in Nehemiah 1, how do you describe the scene? In the first few verses what is indicated concerning the situation in which we see Nehemiah?

What can we learn from the text of Scripture about the national and geographical location of Nehemiah?

a) v 1 He was in "Susa the capitol," therefore he is not in Israel.

b) v 2 His brother came *from* Jerusalem. A second piece of evidence he is not in Israel.

c) v 11 Nehemiah was cupbearer to the King (named in 2:1 as Artaxerxes).

Based on the above information, we know that Nehemiah is working cross-culturally. His leadership begins in a cross-cultural setting. Cultural issues appear again in chapter two.

2. In the opening verses what is the focus of Nehemiah's concern? What bothers Nehemiah?

a) Nehemiah is concerned for the people of God.

b) In verse 1, Chislev is November or December 446 B. C.

3. In verse 4 what did Nehemiah do as a result of his concerns?

a) He wept, mourned, cried out.

4. What indications do you see that he is a leader?

5. Based on his observable behaviors, what can you say about his commitment to his people?

6. In verses 5-12 what do you observe about his prayers? What is his attitude?

a) Note that in verse 5 his prayer begins with a focus on the character and covenant/word of God.

7. What do you observe about his confession of sin?

a) verse 6 His confession of sin is personal, corporate, and transcends time.

b) verse 6 He confesses the sin of those who lived before him.

c) verse 7 His confession is based on God's Word

8. In verses 8 and 9, on what does he base his intercession for God's people?

a) His call to action by God is based on God's Word.

b) How dare we approach God, the pure, Almighty One?

see Hebrews 4:16; 10:19-22

c) In verse 8 he sites Deuteronomy 28:64

d) In verse 9 he sites Deuteronomy 30:1-4; 12:5

e) In verse 10 he refers to Deuteronomy 9:29 and Moses' plea for Israel on Mt. Sinai

f) Nehemiah stands in the breach for God's people through prayer, based on God's Word.

9. What general statements can you make about his *attitude* toward and *application* of God's Word? How does God's Word affect his prayer?

10. What can you say about his mind-set as a chosen leader of God?

11. Based on observation of Nehemiah in the first chapter, what does godly leadership look like?

a) Heart concern for God's people

b) Personal sacrifice for the people

c) Know the Word

c) Prayer-based on God's Word/covenant/character

12. In verse 11 what does Nehemiah say about himself?

a) He was the Cupbearer to the King

b) the job tasting the wine to make sure it wasn't poisoned. The job evolved into being a confidant to the king

c) cupbearer - same word as butler of Joseph story - Genesis 40:2ff

d) interpret what this says about Nehemiah's character

Week Two

A. Quiz - Blackaby Chapters 1 and 2 (Correct answers are in ***bold italics***)

(The quizzes are not intended to be difficult, but rather to be a mechanism to get students to do the weekly reading and to prompt their thinking for discussion at the beginning of class.)

1. ***True*** or False: Blackabys state that a modern myth is that technology will create more time for leaders. (page 5)

2. Name one of the world-class leaders produced by the American Revolution.

      (***Franklin, Jefferson, Washington, Hamilton, Adams, Madison***) (page 6)

3. According to the Blackabys, the Kingdom of God is:

a. The nation of Israel

b. ***The rule of God in every area of life***

c. What Jesus establishes when He returns

4. True or ***False***: Blackabys state that spiritual leadership is restricted to pastors and missionaries.

5. Which one of the following is NOT a helpful definition of leadership:

a. Process of persuasion or example

b. Influence

c. ***Being a strong director***

d. Showing Christ-like character

6. ***True*** or False: The Blackabys' definition of true spiritual leadership is: "moving people on to God's agenda."

B. Discussion - Blackaby Chapters 1 and 2

(Citations and references in this document are from the 2001 edition of Blackaby.)

Key concepts for students to grasp:

In Chapter One the Blackabys begin by looking at the importance of leadership. They point out that both church and nation desperately need good leadership. The challenge for church leaders is to understand the nature of spiritual leadership. They present that the book will examine this in the light of Scripture. Following this theme, they define the Kingdom of God as "the rule of God in every area of life, including the church, home, work place, and neighborhood" (page 13).

In Chapter Two the authors begin to define leadership. They offer a number of definitions of leadership, but then offer their own definition: "Spiritual leadership is moving people on to God's agenda" (page 20). They draw attention to the importance of character, and state that Jesus is our role model in all leadership considerations.

Sample Discussion Questions for Chapter 1:

("p 3.7" points to page three, seven tenths of the way down the page.)

1. p 3.7 "If anything can revolutionize today's Christian leaders, it is when Christians

understand God's design for spiritual leaders."

Write what you think is God's design for spiritual leaders. Read your statement to class.

What does Ephesians 4 say about at least one aspect of spiritual leadership?

2. p 5.5 "Our world craves good leaders."

Right now, how would you describe "good leaders?"

3. p 6.1 "We have 'forgotten how to blush.'"

What does this mean? What does it have to do with leadership?

"Nothing shocks us anymore."

Jeremiah 6:13-15 - If we are to be leaders, what does this mean?

4. p 8.9 Barna "the American church is dying due to a lack of strong leadership."

Do you agree/disagree - why?

5. p 13.7 "The kingdom of God is, in fact, the rule of God in every area of life, including

the church, home, work-place, and neighborhood."

What are the implications of this for spiritual leadership?

6. p 14.8 - Conclusion

"Spiritual leadership is not restricted to pastors and missionaries. It is the responsibility of

all Christians whom God wants to use to make a difference in their world."

What does this have to do with CSOM and this class?

It's why we're here.

Sample Discussion Questions for Chapter 2:

1. p 17.2 Five definitions of leadership are given on page 17.

     Which one (or combination) do you like best? Why?

2. p. 17.7 The authors use the term "spiritual leadership."

     What do they mean by that?

          Lead God's way

3. p. 20.5 Blackaby definition: "Spiritual leadership is moving people on to God's

agenda."

     Evaluate that statement. Why do you agree or disagree?

4. p 24 - Jesus as the Model

     Summarize what they said about Jesus as a leader

          He didn't strategize - He just listened

     To what did He listen?

5. What part did prayer and listening play in Jesus' leadership?

6. In the first two chapters what leadership principles can you identify that transcend

cultural contexts?

     Universal need for good leadership

     The Kingdom of God operates above earthly national interests

     Spiritual leadership is needed throughout the world

Inductive Bible Discussion of Nehemiah 2

Review from Nehemiah 1

1. What did we learn about Nehemiah last week?

> We learned that he is working in a culture that is not his own.

> As the cupbearer he has direct access to the King.

2. Did you see any change of attitude or behavior in yourself because of it?

3. What does godly leadership look like?

> 1-Heart concern for God's people

> 2-Personal sacrifice for the people

> 3-Know the Word

> 4-Prayer-based on God's Word/covenant/character

4. Nehemiah 1:11, he was the Cupbearer - what was the job?

> interpret what this says about Nehemiah's character

> respect and credibility in the community (above reproach)

Nehemiah 2

1. If you were a reporter describing Chapter 2, how would you describe the scene?

> Make sure you notice that there are 2 scenes.

2. What physical descriptions does Nehemiah give us of the setting in the first half of the chapter?

> Date, wine, he was sad

3. In verses 2 and 3, what do you observe in the conversation between Nehemiah and the King?

Do we know anything about this sadness? (Anything observable to give an interpretation?)

This is where knowledge of culture is crucial. Servants weren't to show feelings. Sadness in the king's presence was forbidden. One interpretation of Nehemiah's behavior is that he knew this and allowed sadness to show in order to get the king's attention and provoke him to ask a question. Nehemiah risked his life to do this.

We should note how Nehemiah uses the culture to his advantage.

4. Describe the direction of the conversation in verses 4-8

5. When the King questions Nehemiah, how does Nehemiah answer? What do you see in his answer?

6. What do we see about prayer in these verses?

How is this the same/different compared to the prayer of chapter 1?

7. How/where do you see the word "anticipate" played out?

How do leaders 'anticipate?'

Thinking ahead about what might happen.

8. What clues from Nehemiah's answer to the king do we get about what he's been doing since Chapter One?

He shows a well-thought-out plan.

9. What does this whole exchange tell you about the mind-set of a leader?

      (From verse 9 note change of scene. When doing biblical observation, the question "where" is important.)

10. How does Nehemiah's behavior, once he reaches Jerusalem support or contradict what he's shown us so far as a leader?

11. Compare verses 8, 18, and 20

      How does Nehemiah lead in these verses? What leadership attitude do we see displayed there?

12. Based on Nehemiah 1 and 2, what does Godly leadership look like?

      Planning is done in the prayer room. For Nehemiah prayer is not vague and ethereal, it is very specific and purposeful. Detailed plans arise.

13. Consider what happens in the story in between chapters 1 and 2:

- fasting and praying for days

-in prayer a plan formulated

-plan worked out in detail

-ready with an answer to questions

-courage to announce and work out the plan

      a) Leaders continually focus attention on God - heart, character, history, and hope

      b) Leaders are willing to risk and sacrifice for the people and the work of God.

      c) Leaders think beyond where the people are today - anticipate.

Week Three

A. Quiz - Blackaby Chapters 3 and 4

1. Circle the statement below that appears in Chapter 3 "The Leader's Preparation?"

    a. ***Ultimately, leadership is more about 'being' than about 'doing.'***"

    b. Leaders are more successful if they are charming.

2. Name one famous leader cited by the Blackabys that came through a difficult childhood.

    Winston Churchill, Harry Truman...

3***. True*** or False: Many of history's famous leaders have been ordinary people.

4. Which of the following statements is found in *Spiritual Leadership* regarding Abraham being used successfully by God?

    a. The key was for Abraham to be old enough before he had children.

    b. ***The key was not for God to bless Abraham's plans but for Abraham to discard his agenda in favor of God's will.***

5. ***True*** or False: The book says, "Leadership development comes through character development, because leadership is a character issue."

6. If leadership is a character issue, this applies only to leadership in the church.

    a. Does Blackaby ***agree*** or disagree with the above statement?

    b. Why?

B. Discussion - Blackaby 3 and 4

Key concepts for students to grasp:

Chapter 3 begins to highlight the character development of a leader, and the importance of "being" over "doing." A significant part of that development is how people respond to their experiences and overcome adversity. The role of the Holy Spirit in this process is key. Abraham serves as a case study.

Chapter 4 studies "vision." The authors state strongly that, "The church must discover its vision not by seeking the opinions of people but by seeking God's will" (page 62). It follows that a leader has the responsibility of listening to God and seeking the revelation of God.

Sample Discussion Questions for Chapter 3:

1. On page 31.4 the Blackabys make two strong statements.

 a) "The Greatness of an organization will be directly proportional to the greatness of its leader.

 b) "The key to growing an organization is to grow its leaders."

>Why do you think they say this? How do they support these statements?

>Do you agree with it or not? Why? (Support your own statements.)

2. On page 31.5 they then say, "Certainly leadership involves some specific skills, but ultimately leadership is more about 'being' than about 'doing.'"

>What does this mean? Agree or disagree and support why you agree or disagree.

3. On page 41.9 we read, "The key to leadership development lies not in the experiences, whether good or bad, but in peoples' responses to those emergences."

Also, on page 42.3 "Leaders are not people who escape failure, but people who overcome adversity."

>Many examples of good and evil leaders coming from very difficult circumstances. Can you give personal or historical examples of leaders who were strengthened by adversity?

4. On page 47.6 "The key was not for God to bless Abraham's plans but for Abraham to discard his agenda in favor of God's will."

>What does that mean? How do we discard our agenda for God's will?

>How might fasting and praying affect this statement? What do we see in Nehemiah that applies?

5. On page 52.2 "Most of the time, the problem with Christian leaders is not that they don't know what God wants them to do. The problem is that they know only too well, but they are unwilling to do it."

How does this statement relate to what has been said about Abraham?

How did you know that God wanted you to come to Cornerstone School of Ministry?

6. On page 53.9 Blackabys write, "Leadership development comes through character development, because leadership is a character issue."

Do you agree/disagree? Why?

7. In Luke 6:45 Jesus says, "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."

How does this apply to character and leadership?

Sample Discussion Questions for Chapter 4:

1. On page 62.4 we read, "The church must discover its vision not by seeking the opinions of people but by seeking God's will."

　　Do you agree or disagree? Why?

2. Page 62.7 states, "A relationship with Jesus is always a higher priority than meeting people's physical needs."

　　Do you agree or disagree? Why?

　　If someone said that this is a selfish attitude, what would you say?

3. p 67.7 "God remains unimpressed with leaders' grandiose schemes and dreams because He is able to do immeasurably more than mortals can comprehend."

　　If this is so, then how do we gain vision?

4. On page 69.3 it says, "Vision is something people produce; revelation is something people receive."

　　What does that mean?

　　What's the difference between 'vision' and 'revelation.'

5. On page 69.2 we read, "God's people live by revelation."

　　How does this relate to gaining vision?

6. p 72.8 "Spiritual leaders must resist the temptation to insert their own best thinking where God has promised a miracle."

　　What does this mean? How do we do it?

7. p 75.2 "Spiritual leaders don't sell vision; they share what God has revealed to them and trust that the Holy spirit will confirm that same vision in the hearts of their people."

Relate this statement to Nehemiah. Did he share what God had revealed? What did it look like?

8. How much thought have you given to having a vision for your life? We will pause now for about ten minutes for you to make a first attempt to write a vision statement for your life. Don't over think this. Ask God to speak and write what's on your heart.

Inductive Bible Discussion of Nehemiah 3

1. Read the chapter and follow along as best as possible on a map of Jerusalem.

2. Do you see any pattern to the story from repeated words or actions?

    Next to, repair, built, hung

3. You have a video camera in your hands. What do you record from this chapter?

4. This chapter is pretty dry. Do you see any indications of why God would include it in the story?

    Scripture happens in real time and real space.

    Credibility of the story - so many participants/witnesses: it would be hard to falsify.

5. v 23-30 - What is important about Azariah and Meshullam repairing the wall near their houses?

    Nehemiah had people work in a setting that motivated them to do well.

6. What leadership principles do we learn from this chapter?

7. How has Nehemiah exercised leadership in getting the job done?

    He practices delegation, he is organized, and he works according to heart.

Week Four

Quiz - Blackaby Chapters 5 and 6

1. Which name was NOT mentioned as having a powerful encounter with God, and submitting their lives totally to the Lord?

a. Dwight Moody

b. John Kennedy

c. Billy Graham

2. Circle the word that best defines integrity.

a. consistent

b. showy

c. valuable

d. sneaky

3. Which one of the following is NOT listed in the book as an illegitimate source of influence?

a. Position

b. Power

c. Personality

d. Persuasion

4. Which one of the following is NOT listed in the book as a legitimate source of influence?

a. God's authentication

b. Encounters with God

c. Character/integrity

d. A successful track record

e. Preparation

f. Teaching skill

5. True or *False*: A person must hold an official position/office in an organization in order to be an influence.

6. Blackabys quote the book *Built to Last* by saying, "...great leaders do not focus on achieving their goals. Rather, they concentrate on _____." (circle the correct letter)

a. approval from their supervisors

b. **building great organizations**

c. being better than their competitors

7. *True* or False: Blackabys say, "Spiritual leaders have a God-given responsibility to do all they can to lead their people on to God's agenda."

B. Discussion Blackaby Chapters 5 and 6

Key concepts for students to grasp:

In Chapter 5 the Blackabys warn against trying to gain influence through a person's position, through power, or through personality. Rather a person's influence should come through the clear presence of God in a person's life, and the preparation and character development that comes from that. Integrity of character is paramount.

Chapter 6 looks at setting goals. Blackabys state, "The primary purpose of spiritual leaders is not to achieve their goals but to accomplish God's will." It is easy to set goals that appear to be positive without having a sense of God's will and plan. This is an area where we can be unwittingly influenced by our culture; assuming that a culturally acceptable goal is God's will for our organization.

Sample Discussion Questions for Chapter 5

1. Blackabys identify that position, power, and personality are not legitimate means to exert influence. What are the dangers with each of these?

2. What does it mean that the office should seek the person, not the person seek the office?

3. How does God authenticate someone as a leader (based on examples in the book)?

Authentication of a person as a leader is likely to be tied to culture. In some systems leaders are simply elected, in others they may be watched over an extended period of time.

4. What does this statement mean? "Who are you when no one's looking?"

5. Define integrity. Why is it so important?

Sample Discussion Questions for Chapter 6

1. On page 121.3 we read, "Great leaders do not focus on achieving their goals."

    This doesn't sound very smart. Shouldn't we have goals?

    Why do Blackabys write this?

2. Then they say, "Rather, they concentrate on building great organizations."

    What's the difference (between goals and building organization)?

3. Perfectionism is addressed on page 123.

    "Don't let the perfect be the enemy of the good." What does this mean?

    What's the difference between perfectionism and holiness?

4. What does it mean to lead people "on to God's agenda"?

Inductive Bible Discussion of Nehemiah4

1. What begins to happen next in Chapter 4?

      Sanballat's anger and ridicule

2. Describe the elements of Sanballat's attack.

      Anger, mockery, causing of doubt, exaggerating the problems

3. What is the first response of God's people to this persecution/attack?

      Prayer

4. Describe the content and tenor of their prayers.

      pretty aggressive and no-nonsense

5. In verse 6 we read, "they had a mind/heart to work."

Why? Is there any way for us to encourage/foster this mind-set?

6. In verses 7,8 how does the attack against God's people ramp up?

7. What do we read in verse 9 about the response of Nehemiah and the people; in order of priority?

      prayer, set up a guard

8. What is Nehemiah's next step of leadership?

      v 13 - He stations men and families to watch.

      v 14 - calls them to remember. Remember what?

9. What won the day for them?

      v 15 God - Their success was based on prayer, not taking up arms.

10. What leadership do we see to the end of the chapter?

11. What leadership principles do we learn?

Week 5

A. Quiz - Blackaby Chapters 7 and 10

1. (Name of *Iacocca*)_____ _____ came to Chrysler Corporation with

years of experience, training, and an impressive track record.

2. Blackabys say, "First, nothing of eternal significance happens apart from: (circle one)

a. plans

b. a team

c. *God*

d. support from parents

3. Blackabys write, "Prayer is essential because to be a spiritual leader, one must be filled

with:

(circle one)

a. love

b. good intentions

c. *the Holy Spirit*

d. great ideas

4. True or *False*: According to the Blackabys, a leader's example is less important than

the decisions she/he makes.

5. True or *False*: According to the Blackabys, when leaders tell stories it's a waste of

time.

6. The greatest example of leadership Jesus gave was: (circle one)

a. raising Lazarus from the grave.

b. *washing the disciples feet*.

c. casting out demons.

d. selecting the 12 apostles

7. The Blackabys write, "Influence is a powerful thing. With influence comes a tremendous: (circle one)

a. reward

b. satisfaction

c. burden

d. *responsibility*

8. Chapter 10 addresses "The Leader's Pitfalls" the first pitfall they write about is

_____.

a. road rage

b. *pride*

c. television

9. One safeguard leaders can build into their lives to guard against sexual sin is

_____.

a. Don't get married

b. *Accountability*

c. Only watch the Hallmark channel on TV.

10. What do you take away from these chapters? (write on the back of the paper)

B. Discussion - Blackaby Chapters 7 and 10

Key concepts for students to grasp:

Chapter 7 looks at what leaders do in order to be an influence on others. There are a number of ways and means to influence: prayer, communicating well, modeling servanthood, working hard, and being positive. Consistently through this book the character of the leader, and how he or she lives, becomes the focus.

Chapter 10 discusses an aspect of leadership that is unpleasant but must be considered: the things that can disqualify a leader. Sexual sin is the problem that gets the most attention but there are others. Pride has a number of pitfalls, including a loss of compassion, not being teachable, and vulnerability. Greed, mental laziness, and cynicism are problems that could go unnoticed, but will undermine that character of a leader. Being overly sensitive, which can lead to a leader taking problems personally, also undermines a leader.

Sample Discussion Questions for Chapter 7

1. On page 153 six reasons are given why leaders should pray.

Choose one and write why it is important. In a moment each person will read what they have written.

Read Matthew 6:6. How does this verse relate to these reasons for prayer?

2. The Blackabys write about the importance of being an example. Take a minute to think about who in your life has been a good example to you. In a moment each one will describe the person's example and why it was important.

3. Servanthood is a big part of this chapter. Why is this such a powerful part of leadership?

Sample Discussion Questions for Chapter 10

1. Define pride

Why is it a problem?

What can it do to an organization/ministry?

2. Sexual sin brings down so many leaders.

What are safeguards that a leader can/should set up to guard against this?

3. Poor reaction to criticism can seriously damage a leader's credibility.

What can help a leader not to be defensive?

Inductive Bible Discussion of Nehemiah 5

1. What physical problem arises?

    famine and debt

2. What sociological/theological problem arises with the former problem?

    Jews taking advantage of fellow Jews

3. What is the reaction of Nehemiah, the man of God?

    v 6 - he was angry

    Is there any evidence as to why he was angry?

4. What does Nehemiah do?

    v 7 - consulted with himself.....

What is the *meaning* of this?

    He also contended with the nobles and rulers

5. How does He speak to the people?

    v 9 (in essence) "this is wrong!" He is very direct and bold. He does not mince

words.

6. What is the basis for Nehemiah's exhortation? What reason is given for his

exhortation?

        v 9 Walk in fear of God because of the reproach of the enemy nations.

    What principle do we learn here about our witness to the world?

7. How spiritual are his instructions to the people?

    v 11 Tells them to give it back. Make it right

8. vs 9 and 15 he mentions the fear of God. Why is this important to Nehemiah?

9. What can we derive from this incident concerning Christian ethics and leadership?

10. What principles of leadership are taught in this chapter? How are we to apply them?

Week 6

A. Midterm Exam on Blackaby

1. As you think back over our class discussions and your reading of Blackaby, give four characteristics of spiritual leaders. This could include things like "Spiritual leaders move people on to God's agenda."

2. True/*False*: A person must hold an official position in an organization to be a leader.

3. Leadership is a relationship of _____.

a. task management

b. *influence*

c. superiors to subordinates

4. What does it mean that leadership is a relationship of influence?

5. Name one famous leader cited by the Blackabys and how they used him/her as an example.

6. Why/how is character such an important issue in/for leaders?

7. What is one thing you will give attention to in order to maintain or improve your personal integrity?

8. *True* or False: According to the Blackabys, a leader's example is more important than the decisions she/he makes.

9. Briefly describe someone who has influenced you by being a good example for you. What did they do that was influential?

10. Jesus demonstrated a controlled routine in His life by _____.

a. sleeping enough

b. ***rising early for prayer***

c. regular meals with the disciples

11. Name one behavior that you will build into your life to practice that we see in what

Jesus did (from the previous question).

12. Give an example of Nehemiah demonstrating a spiritual principle written about by the

Blackabys.

Inductive Bible Discussion of Nehemiah 6

1. Describe the situation. How are they doing on their project?

2. What are the dynamics of the moment?

3. How does the tactic of their enemies change? (cunning, trickery, lies, intimidation)

>   vs 1-4   1st attempt - 4 xs 'come meet' - deceive and trick

>   vs 5-9   2nd attempt - lies, rumors (v 9 - prayer for strength)

>   vs 10-14 3rd attempt - frighten - cause retreat (v 14 prayer - God deal with them)

>   vs 16-19   Alliances with Tobiah

4. What does Nehemiah do? How does he respond?

5. How does his dealing with the problem demonstrate wisdom and leadership?

6. What was the end result in/for the enemies?

>   v 15 the completion of the wall, and they lost the battle

>   v 16 Their enemies were disheartened. They perceived that GOD did the work.

Week 7

A. Quiz - Lingenfelter Chapters 1 and 4

1. Sherwood Lingenfelter states that this book is about (circle one)

a. the history of missions.

b. *how misguided leadership can jeopardize ministries*.

c. ethnic diversity in North America.

2. *True* or false: Lingenfelter says that it is possible for good people to be misguided in how they exercise leadership.

3. True or *false*: According to Lingenfelter (quoting Banks and Ledbetter) leadership and management are the same thing.

4. Lingenfelter lists five principles of leading. Circle the one that is NOT part of that list.

a. building trust within a relational community

b. defining a compelling vision

c. *ensuring that someone is elected as the leader*

d. empowering those who follow you

5. True or *false*: Lingenfelter thinks it is a sign of weak leadership to depend on other people.

6. *True* or false: Our cultural assumptions are useful in some contexts and misleading in others.

7. Lingenfelter states that culture is both our palace and our _____. (circle one)

a. pride

b. refuge

c. *prison*

8. When Lingenfelter discusses "Social Games" he is referring to (circle the one that is

NOT correct)

a. *how to invite someone to a party*

b. how relationships are determined

c. how people participate in society

B. Discussion - Lingenfelter Chapters 1 and 4

(Note to teachers: The Lingenfelter book combines studying leadership and culture. It serves as a cross-over book that works well if studying leadership issues in cross-cultural contexts. Because this course uses other resources for its content every chapter of Lingenfelter is not scheduled to be studied, but instructors may want to consider shifting the balance of the course toward Lingenfelter and away from Blackaby, if that better serves the immediate purposes.)

Key concepts for students to grasp:

Chapter One: When exercising leadership, we all default to our own cultural approaches to leadership. But in cross-cultural settings good leadership seeks to understand the cultural values of others. "This book is about very good people who practice misguided leadership, leadership that seems right but jeopardizes and sometimes destroys their vision and ministries." Building a community of trust is key to the success of mission teams.

Chapter Four: Being a learner is essential for successful team ministry. Not only does learning help us avoid cultural offense, it is valuable for several reasons. Having the attitude of a learner shows humility. Demonstrating a willingness to learn the cultural values and methods of others builds trust because team members of other cultures gain confidence that we will honor their culture in our work.

Sample Discussion Questions for Chapter 1:

1. What were Galen, Kate, Henry, and Myra's mistakes as they began to work together on the mission field? (pages 11-14)

2. What are the similarities and differences between management and leadership? (pages 16-17)

3. How do the Fruit of the Spirit in a person's life enable and empower for good cross-cultural leadership? (pages 22-23)

4. On page 16 Lingenfelter asks, "What is leading?" How does he answer this question? He gives five characteristics. (pages 16-19) Do you agree or disagree with the five? Why?

5. The author states that we all have weaknesses and must depend on others. Do you agree or disagree with his argument (pages 22-23)? Why?

6. Discuss each of the weakness and how to guard against falling to them. (pages 22-25)

       Arrogance, control and exercise of power, and thinking God is silent.

Sample Discussion Questions for Chapter 4:

1. Lingenfelter gives a definition of cross-cultural leadership on page 58.

    Do you agree or disagree with this understanding of leadership? Why?

    If you were going to change any of the wording, what changes would you make?

2. On page 59 the author states that culture is both our palace and our prison.

    What does he mean by this?

3. On page 61 Lingenfelter discusses "Social Games and Cultures."

    Explain the chart he gives as an illustration on page 62. How is this chart helpful?

    What about the chart does not make sense?

4. How and why does being a learner build trust?

Inductive Bible Discussion of Acts1

1. Describe the scene: what is going on?

2. Who are the characters, and what part are they playing?

3. What did Jesus command? v 4

      wait

4. What promise accompanies the command? v 4 and 8

      Holy Spirit and power

5. What result accompanies the promise? v 8

      Being a witness

6. What did the disciples do after Jesus went up? v 12-14

      Returned to Jerusalem - prayed in the upper room

7. Starting in v 15, who takes Leadership?

      Peter

8. In vs 16-20 What does Peter do?

      Reminds/teaches about Judas betraying and falling away

9. In vs 21-26 How does Peter lead?

      Holds an election

10. What did Jesus command them to do after He left?

      Return and wait

11. Where else in the Bible do we read about Matthias?

12. May we infer anything from this regarding Peter's leadership?

13. What is one of the first jobs of a leader?

Learn and do the will of God

14. What can you say about Peter's leadership?

Where did he go wrong?

15. Is there any comparison in this passage to Nehemiah?

Week 8

A. Quiz - Lingenfelter Chapters 7 and 8

1. In chapter 8 Lingenfelter addresses "the leaven of _____ as a core feature of our personal identities." Circle the word that fills the blank in this quotation

a. educational level

b. *nationalism*

c. family history

2. In order to challenge the issue of our personal identity Lingenfelter quotes the Apostle Paul when he wrote _____. (Circle the correct answer)

a. Thanks be to God, the God of all comfort, who comforts us in our affliction

b. For I am not ashamed of the Gospel, for it is the power of God for salvation

c. *There is neither Jew not Greek, neither slave nor free...you are all one in Christ Jesus*

3. *True* or False: Lingenfelter advocates that leadership is not achieved through structure but rather by how a person lives within a structure.

4. True or *False*: According to the text there is only one kind of servant leadership.

5. The author states, "...the critical factors for leading cross-culturally are _____ and trustworthy covenant-centered leadership. (Circle the correct phrase to fill in the blank.)

a. *Christ-centered learning*

b. Courses in cultural anthropology

c. An administrator from the host culture

6. Lingenfelter writes, "Marguerite Shuster...defines power as 'the ability to produce

_____ in the world." (Circle the correct words to fill in the blank.)

a. achievable goals

b. ***intended effects***

c. high profits

7. ***True*** or False: Lingenfelter quotes Walter Wright, "Power-giving leadership is in its

essence relational, rather than positional."

8. One case study in this chapter looks at the relationship between the Apostle Paul and

what two men?   ***Philemon and Onesimus***

B. Discussion - Lingenfelter Chapters 7 and 8

Key concepts for students to grasp:

Chapter 7: Trustworthy leadership is a central idea in Lingenfelter's writing, because he touches on this in multiple places in the book. Two key principles needed to accomplish trustworthy leadership are being aware of one's own culture while seeking to understand the cultural values of others, and living out Biblical principles of placing others before one's self. In this chapter Lingenfelter focuses on issues of forming covenant relationships and on how "Power Distance" values and personal identity issues affect trusting relationships on a team.

Chapter 8: Lingenfelter continues with his focus on trusting relationships and covenant community. In that light he addresses poor and good use of power. Good leadership is power-granting while poor leadership uses power to control others.

Sample Discussion Questions for Chapter 7:

1. On page 92 Lingenfelter says that "Brian has not addressed the cultural differences among team members or given priority to forming covenant relationships within D-Team."

What does Lingenfelter think and what do you think contributes to developing covenant relationships?

2. Do you think covenant relationships must precede aligning people with a common vision?

Why or why not?

3. On page 95 Lingenfelter writes, "the leaven of 'nationalism' as a core feature of our personal identities." What does this mean?

How does this connect with Americans?

(It is important here to note that there are differences in culture and national identity. Leaders need to learn to recognize them. Know your own culture. Choose Philippians 2 over culture.)

4. On page 95 the author says we need to "refocus [our] identities from being American, Korean … to being first and foremost Christians, followers of Jesus Christ."

How does this help or address the previous question?

5. Lingenfelter devotes several pages to "Power Distance." What is this and how does it affect a team functioning together?

Describe High Power Distance and Low Power Distance.

6. That author states on page 99, "effective teamwork begins with a leader's commitment to covenant community."

What does this mean? How do we make it happen?

7. On page 101 we read, "In conclusion, the critical factors for leading cross-culturally are Christ-entered learning and trustworthy covenant-centered leadership."

How do we pursue this leadership model?

Sample Discussion Questions for Chapter 8:

Lingenfelter quotes Walter Wright, "Power-giving leadership is in its essence relational, rather than positional."

1. What does it mean to be power giving?

2. What does it mean to say that power giving is relational? What will it look like to practice this behavior?

3. On pages 112-115 Lingenfelter discusses Paul and Philemon. What does he say about the use of power in their relationship?

"The critical fact of this letter is that Paul released his control over Onesimus." p 115

4. On page 117 is a definition of leading cross-culturally: "inspiring people who come from two or more cultural traditions to participate with you in building a community of trust, and then to follow you and be empowered by you to achieve a compelling vision of faith."

What does this mean?

Inductive Bible Discussion of Acts 4

1. How does the scene open? v 1, 2

(In chapter 3 we read that the disciples were speaking in the Temple, and the priests and captain were annoyed.)

2. Who is leading, and how? What are the results? v 3, 4

Peter and John were arrested and 5,000 men believed

3. Where do we see leadership courage? v 5-12

Peter is preaching in hostile environment and points a finger at the Jewish leaders (You).

4. Verse 13 is a most remarkable verse. Why did "they recognize that they had been with Jesus?"

Clearly this was not skill for which they had been trained.

Was this because what they did looked like what Jesus did?

5. How does this parallel what we have read in Blackaby?

Time alone with Jesus is most important

Ministry flows from relationship with Jesus

6. Verse 20 says, "We cannot but speak what we have seen and heard."

What does this remind you of from what Jesus said?

I do what I see the Father doing

7. In verses 23-31, what is remarkable about the prayer?

What is the content of the prayer

8. In verses 32 and following, what happens?

possessions are released to/for the Lord and His people

9. What has all of this to do with leadership? Where do you see leadership in Acts 4?

10. In Acts 4 - what parallels do we see to Nehemiah?

Week 9

A. Quiz - Lingenfelter Chapters 9 and 10

1. Chapter 9 discusses empowering and mentoring. The author states, "One of the most important principles of empowerment is to release people to do the work, always within a context of _____ them... (Circle the correct word to fill in the blank.)

a. shadowing

b. *discipling*

c. pushing

2. True or *False*: When Jesus sent out the disciples with power and authority over demons he did not go with them, therefore he was not mentoring them.

3. "The most essential act in empowering others to achieve a compelling vision of faith is that of releasing _____." (Circle the correct word to fill in the blank.)

a. workers

b. *control*

c. administrators

4. In chapter 10 Lingenfelter relates that leaders can feel "responsible-for" co-workers or they can feel _____. (Circle the answer to fill in the blank.)

a. removed-from

b. accountable-to

c. *responsible-to*

5. True or *False*: We should give our advice to team members when we see the need, whether or not we are asked.

B. Discussion - Lingenfelter Chapters 9 and 10

Key concepts for students to grasp:

Chapter 9: Mentoring and empowering others to lead go hand in hand. Good leaders give away power, but always in the context of discipling. In order to release people to greater accomplishment of vision, leaders must release control.

Chapter 10: Part of empowering is releasing control over other people. In Chapter 10 Lingenfelter addresses this with a study of leadership that is "responsible-for" the life of a co-worker, or that is "responsible-to" that colleague. We can teach, support, and mentor, but in the end others are responsible for their own decisions and actions.

Sample Discussion Questions for Chapter 9:

1. In Chapter 9 the author discusses leading from a position of weakness.

    Is there danger in this?

    What are the advantages?

If we want to empower others, we create opportunities for them to exercise their

leadership.

2. When Jesus sent out the disciples with power and authority over demons He did not go

with them, therefore He was not mentoring them.

    Do you agree or disagree?

    How and when do we see Jesus mentoring in this example?

3. On page 129 it says, "The most essential act in empowering others to achieve a

compelling vision of faith is that of releasing control."

    Do you agree or disagree? Why?

    What does releasing control have to do with achieving vision?

Sample Discussion Questions for Chapter 10:

1. On page 133 the author writes, "responsible-to leaders demonstrate emotional detachment from their role and results, and they grant authority, responsibility, and freedom to other people, whom they then counsel and hold accountable to achieve results and quality."

> Is it alright for leaders to be "emotionally detached" from team members?

> What does this mean to be detached?

2. In order to avoid "giving help" when it is not helpful Lingenfelter counsels, "The key lies in building relationships that lead to trust, influence, and encouragement for the work and purpose of God." (page 140)

One of our operating definitions of leadership is that it is "a relationship of influence."

> Is it possible to be an influence in building trusting relationships if we are not the person "in charge" of a team? How? What might that look like?

3. A mission project can lose its vision and momentum.

> If this happens how can we help to restore the vision?

Inductive Bible Discussion of Acts 10

1. Identify the different scenes in chapter 10 and the locations of those scenes.

2. Who are the central figures in each scene, and what are they doing?

3. Describe Peter's struggles.

  What can you say about the complexity of culture and religion in Peter's struggle.

    He won't eat anything unclean, but is being told to do so.

    He must sort through what is religious and what is cultural.

4. What is God asking of Peter? What is He calling Peter to do?

5. What is the risk in this for Peter?

6. What paradigm change is required of Peter? How does his mind need to adjust before God takes him on his mission?

7. What cross-cultural issues do you see in this story?

  Peter meeting with Gentiles, and a centurion turning to a Jew for help.

8. How is Peter showing leadership?

9. In what way does Peter's success as a leader depend on his ability to know and obey the voice of God?

Week 10

During this last week of class, when the routine quiz and discussions are completed, time should be given to review for the final exam.

A. Quiz - Lingenfelter Chapters 12 and 13

1. In the chapter on challenges of cross-cultural leadership Lingenfelter states, "I learned over a period of time that God loves _____ people and that God intends leaders to work with the people whom God gives to them. (Circle the word that fills in the blank.)

a. vocal

b. gifted

c. *weak*

2. The author states that educated westerners trust the power of reason and assume that people will act rationally. True or *false*: According to Lingenfelter people always DO act rationally.

3. According to the author we are able to work effectively with people when _____. (Circle the phrase that fills in the blank.)

a. we show strength

b. *we are willing to confess our sin*

c. we know the language of the culture

4. *True* or False: The principles of covenant community relationships must be the foundation of our leadership practices.

5. Lingenfelter asks, "what are we doing as leaders to renew our sense of mission, to _____ our vision, and to renew the values that are critical for multicultural teamwork?"

(Circle the word that fills the blank.)

a. reinvent

b. *restore*

c. re-tool

6. True or *False*: Once core values are established in an organization they take on a life of their own and sustain the organization without help.

7. Lingenfelter states that the defining metaphor for leadership is _____.

a. *the cross*

b. the towel

c. the gavel

B. Discussion - Lingenfelter Chapters 12 and 13

Key concepts for students to grasp:

Chapter 12: The key concept is in the definition given by Lingenfelter for leading cross-culturally. "Leading cross-culturally is inspiring people who come from two or more cultural traditions to participate with you in building a community of trust, and then to follow you and be empowered by you to achieve a compelling vision of faith" (page 155). He then outlines issues that prevent us from being fully successful in this leadership.

Chapter 13: Core values do not automatically sustain themselves, but rather it is the responsibility of leaders to maintain a focus on and awareness of the vision and mission which originally inspired a work to begin. Lingenfelter says, "Renewal must be intentional, it must become part of our regular work, and it must continue over a substantive period of time" (page 165).

Sample Discussion Questions for Chapter 12:

On page 155 Lingenfelter says, "Once again, leading cross-culturally is inspiring people who come from two or more cultural traditions to participate with you in building a community of trust, and then to follow you and be empowered by you to achieve a compelling vision of faith."

1. What part of this statement moves your heart? Why?

2. What have you learned about building trust with people of different cultures?

3. How do you respond to the idea of people following YOU? Why is that a good idea and what about it makes you uncomfortable?

4. Based on all that we have discussed this term, what steps might you take to inspire people to go with you on a vision-journey?

5. Why does God love weak people?

6. What do you do when you have a member of your team or group that does not seem to "fit?"

7. What difference does it make if we consider ourselves and team members to be a covenant community of faith?

Sample Discussion Questions for Chapter 13:

1. Lingenfelter asks, "what are we doing as leaders to renew our sense of mission, to restore our vision, and to renew the values that are critical for multicultural teamwork?"

How do you answer this question?

Lingenfelter makes a strong point that it is the responsibility of leaders to keep core values and vision in the consciousness of team members.

2. Do you agree or disagree? Why?

3. How do leaders keep the values and vision alive and active?

4. Lingenfelter says that the cross is the primary metaphor for leaders. What does this mean? What are the implications for leaders?

5. In cross-cultural settings why is the metaphor of the cross particularly important? How does this counteract "rule over" as the model of leadership?

6. "Leaders in particular must surrender their obsession to control and achieve, through worship at the cross" (page 170)

What does this mean and how does it work?

Inductive Bible Discussion of Acts 17

1. Beginning in verse 16 describe the scene. Where does this story take place?

      Athens (First Thessalonica - then through Berea to Athens.)

2. In what specific PARTS of Athens? How does the scene shift locations?

      Synagogue, marketplace, Areopagus

3. Who is the major player?

4. What does Paul do in those places?

5. Describe the cross-cultural setting in which Paul finds himself.

      Very cosmopolitan, and the cultural supports multiple religions.

6. With whom does Paul talk?

7. How do we see Paul understand the culture and use it for the gospel?

      He speaks about the altar to the unknown god.

8. How much of his own culture does Paul try to inject into the situation?

9. How would you describe Paul's leadership?

Week 11

Final Exam

Short Answer Questions

1. List three attitudes or behaviors of Nehemiah that indicate he was a good leader.

a.

b.

c.

2. What indicators do find that Nehemiah planned well?

3. In Acts 1 Peter "takes charge" as leader immediately after Jesus' ascension. What are his leadership behaviors? How would you assess those behaviors?

4. In Acts 17 Paul had to work and minister in a cross-cultural setting. How did he use the cultural setting to communicate the gospel? (What did he pick up on that he used as a means of speaking the gospel to the Athenians?)

Essay Questions

5. From the paper you wrote about the leadership of Jesus, give a brief summary (in a few sentences) of what you learned about Jesus' leadership. What difference do you see that making in your life?

6. Several times in reading and in class we have considered that leadership is a "relationship of influence." What does that mean? What affect does this have on your understanding of yourself as a leader?

7. Can you identify one theme or thesis in common between *Spiritual Leadership* by the Blackabys and *Leading Cross-Culturally* by Lingenfelter?

8. A major theme in *Leading Cross-Culturally* is "building trust within a relational community." What does this mean?

9. Lingenfelter writes a great deal about the cultural values behind how we exercise leadership. It is essential that we become aware of those values when we work in cross-cultural settings. What would you identify as a few of the key cultural values that drive leadership practice in America?

10. How do we build trust in relationships within a team?

11. What does it mean and/or look like to build a ministry team as a relational and/or covenant community?

Class Room 3:
Introduction to an International Learning Community

Introduction and Summary

This class room is included in the artifact as an integral part of providing course work and logistical support for Cornerstone School of Ministry as it works towards becoming an International Learning Community. A primary part of this process is providing training for the school staff and students regarding cultural intelligence.

The intent of this course is to orient incoming international and domestic students to an International Learning Community. The primary scope of the class is to teach principles of cultural intelligence. It was beta-tested during the summer 2017, over an eight-week period, meeting one evening a week. As a beta-test, it was given as a non-credit class, therefore, exams were not given. However, a mock test was given at beginning and end to determine if students gained cultural awareness. The syllabus has been written so that the class could be given for credit.

The participants who completed the class represented three nations: China, Mexico, and the United States. One Saudi Arabian student began but did not continue after the first week. This situation demonstrated the need to provide incentive and relationships as a key for international student participation. It would have been an excellent contribution to have more nations represented, but the goal of hearing voices from several nations was achieved.

Class content consisted of an article related to culture, distributed to students each week prior to class, with the expectation that the students would read the article as the basis for class discussion. Each article was derived from dissertation research into

cultural intelligence and ancillary topics. This material will also be used in future in-service training for the Cornerstone school staff.

The readings and discussions are designed to explore the concepts and practices related to cultural intelligence, which is core to working together as an International Learning Community and to training global leaders. Through reading and discussion of culture-related articles, the class seeks to prepare students to succeed in a culturally complex and globalized world. In a global setting leadership will move toward success when striving to become aware of cultural variety and practices in a respectful and non-judgmental way.

SYLLABUS
Introduction to an International Learning Community

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Summer 2017   754-6272 (hm)
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I. Course Description

The Corvallis/Oregon State University community offers an unusual opportunity to study and learn with people from many different nations and cultures. The potential for learning and for making cultural mistakes are both great. For this reason, we will engage in reading and discussions that increase our ability to use cross-cultural settings in a positive way for everyone. This course studies principles of how cultures work (cultural intelligence), how to communicate with people of other cultures, principles of leadership, and how to read the Bible with cultural awareness. The knowledge and experience gained should help international students taking courses at Oregon State University and at Cornerstone School of Ministry.

II. Course Goals and Objectives

    A. Goals
        •   Read a contemporary text on worldview.
        •   Read an article focused on culture each week for class discussion.
        •   Begin to develop "cultural intelligence" in working with others.

    B. Cognitive Objectives (knowledge, comprehension):
        •   To gain understanding of cultural value dimensions
        •   To gain understanding of principles of communication
        •   To gain understanding of your own cultural worldview

    C. Affective (appreciation) and Volitional (behavioral) Objectives:
        •   To appreciate the value of and learning with and from other cultures.
        •   To develop an awareness of how to relate to other cultures in a non-offensive way.
        •   To develop an awareness of how your culture interacts with other cultures.

III. Required Texts

Georges, Jayson. *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. Atlanta, GA: Time Press, 2014.

Livermore, David. *Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World*. Grand Rapids, MI: Baker Academic, 2009.

IV. Course Requirements

    A. Class Attendance and Participation

Each class-day, the time will be divided between discussions of the assigned article, assigned portion of the text book, and other lecture content. The learning goals and objectives will be primarily gained in this context. At the beginning of each class a brief quiz will be given on the assigned reading for that day. A final exam will be given at the end of the quarter covering the content discussed in class through the term.

    B. Reading articles and texts

The class sessions will primarily be discussion. Be prepared each class to discuss assigned reading for that day. The quizzes are intended to aid in learning and preparation for class. An "exam" will be given at the beginning and end of the class to determine if learning goals have been met.

    C. Engage in building mutually beneficial relationship with people of other cultures.

An optional (extra credit) activity is to engage in an extra-curricular activity with a person or persons of a different culture, and to write a five hundred word (double spaced) paper reporting on the cultural learning you have gained. This could be with a different-language conversation partner, participating at the weekly free lunch for international students, or other cross-cultural activity. This is intended to help the student process their own personal learning from the class.

V. Course Grading

Weekly quizzes - 40% of the grade.
Final exam - 40% of the grade.
Class participation, discussing Biblical and Blackaby texts. 20% of the grade.

VI. Course Grading Scale

A   90-100
B   80-89
C   70-79
D   60-69
F   59-

VII. Course Schedule

(Dates are for when material will be discussed in class.)

Date	Week	Class Discussion	Cultural Concepts
July 11	1	Personal introductions and orientation to the class	Define Culture and Cultural Intelligence
July 18	2	3-D Gospel	Worldview
July 25	3	What is cultural intelligence?	Cultural Value Dimensions
August 1	4	Cross-cultural communication	Words and Symbols
August 8	5	How Understanding is Achieved	12 Signal Systems
August 15	6	Cross-Cultural Hermeneutics	Reading with different lenses
August 22	7	Practicing Cross-Cultural Hermeneutics	Seeing how Scripture addresses 3 Worldviews
August 29	8	Contemporary and Biblical models of leadership	Transcultural Leadership

The Cornerstone School of Ministry purpose is to nurture students for a lifetime of Kingdom service.

Weekly Lesson Plans

Week 1

A. Introductions

We would like to build friendships, so we need to know about each other. Each one please give us:

Name

Home country

Languages you speak

Family "picture" (describe your family: parents, siblings, spouse, and children)

What are some important places (like monuments/memorials) in your home country?

What are important celebrations/festivals?

Why are you in Corvallis? (What are you studying?)

How long have you been here?

What is the most similar and different about the U. S. compared to home?

B. "Pre-Exam"

This survey/quiz is given at the beginning of the course and will be given again at the end.

1. How would you define "culture?"

2. Have you ever heard the phrase "Cultural Intelligence?" What do you think it means?

3. What is a "Worldview?"

4. What is the least clear (most confusing) about American culture?

5. What do you find most difficult about communicating with someone from a different country?

6. What have you learned about communicating with people from other countries and cultures?

7. What is the most important thing you can do to communicate well with someone of a different culture?

8. When you read a book by an author not from your home country, what have been the challenges to understanding what has been written?

9. In your culture of origin, what would be one of what makes a person a good leader?

C. Overview of class

This class is about how to learn together and learn from one another when we come from

very different nations and cultures.

1. Three-circle chart

(Show Three-Circle Venn of International Learning Committee - Appendix B)

Our study looks at the characteristics of this center place of cultural overlap.

2. Syllabus

Walk through syllabus and show flow of the class.

Introduction to the major components of the class: CQ, Hermeneutics, Communication

3. Define culture

    a. Culture is what makes sense without having to think about it.

It's just how you live life.

    (personal examples)

-Family is important

    we honor our parents and men protect their families.

-I open doors for women because that's what my father expected.

-Voting for government leaders is important.

    b. What is real without having to talk about it: A fish doesn't know it's wet.

        Water is the reality of its world, and the fish has never experienced

        anything else.

    c. In the book *Leading with Cultural Intelligence* David Livermore quotes an

        article by C. Kluckhohn and W. H. Kelly entitled *The Concept of Culture*

        when they wrote,

"Culture is defined as the beliefs, values, behaviors, customs, and attitudes that distinguish one group from another."

    d. Mental software

Culture functions like the software of a computer, determining our behaviors

    4. Cultural Intelligence

In Livermore's works he defines cultural intelligence (C. Q.) as "the capability to function effectively across national, ethnic, and organizational cultures (*Leading With Cultural Intelligence,* 4). Cultural intelligence isn't a destination per se but an ability that serves as a compass for guiding us through the globalized world of leadership (Leading With Cultural Intelligence, xiv)."

C Q teaches how to flex with, navigate through, and adapt in cross-cultural settings. (Personal example) I have had to learn to teach/talk without putting my hands in my pockets.

How have you had to adapt being in America?

Beware of the iceberg (draw on white board). Like an iceberg, more than 80% of culture (what goes without saying) is below the surface (of the water).

    5. Hermeneutics and Cross-Cultural Hermeneutics

Hermeneutics

Several definitions of hermeneutics are available: "the science of interpretation, especially of the Scriptures,"

A simple and accessible definition is, "Hermeneutics is the art of understanding"

Hermeneutics is about how we interpret messages.

Cross-cultural hermeneutics

If culture is the lens through which we see the world, then we also read through that lens. Sometimes we wear contact lenses, and that is unknown to others. We are probably unaware of the lenses through which others see and read.

When we read any book/literature, that has been written by someone from a different culture, there will be elements of the writing that "go without saying" for the author. Our challenge is not to misunderstand what is written because of different cultural subtleties. The Bible is an example. We read a document written in Israel 2,000-3,500 years ago.

In Luke 15 Jesus tells the story of the prodigal son; how the son brought shame on the father and family.

Someone from Asia or the Middle East will be much more aware of that than an American.

A person that has experienced famine or homelessness will be more connected to what happened to the young man when he ran out of money.

Cross-cultural Communication:

7% of a message is words.

93% is tone of voice and body language

Several different people are credited with having said, "Americans and British are two people separated by a common language." Words mean different things: "brilliant" has different shades of meaning for Brits and Americans.

We even need to be careful with gestures. An example is waving our hand with our palm down. In American that is a greeting. In Korea it is calling the person to come to you. What may seem normal to us could be offensive.

Summary: These are the topics we will be discussing in detail in the next weeks. Each week you will be given something to read prior to class, and we will then discuss the content during class.

Week Two

A. Discussion of article on Worldview

Assignment: Answer the following questions before reading the assigned article:

1. Write down three behaviors that you think are wrong.

2. Why do you think those things are not acceptable?

3. When I do something wrong I feel _____.

4. Why do bad things happen to people?

5. Read the article: "Worldview and How We See Reality," found in Appendix F

B. Key concepts for students to grasp:

There are three primary spiritual worldviews: guilt-innocence, shame-honor, and fear-power. These explain the cause and effect of wrong-doing and the emotions likely to accompany wrongdoing. The three views are guilt-innocence, shame-honor, and fear-power.

C. Sample Discussion Questions

From homework: How did you answer …

1. Write down three behaviors that you think are wrong.

2. Why do you think those things are not acceptable?

3. When I do something wrong I feel _____.

4. Why do bad things happen to people?

After Reading article:

1. How do your answers on the homework change after reading this article?

     Share which answers changed, and what your answer is now.

2. What is the source of your view of right and wrong? Why do you call "right" what you think is right, and "wrong" what you think is wrong?

3. How does learning about worldview change your understanding of something you have always taken for granted where you grew up?

4. How does learning about worldview change your understanding about life in America? Is there anything that makes more sense now?

5. The article talks about the differences between baseball and cricket as a picture of two cultures misunderstanding what another person is saying. Can you think of any examples that would lead to confusion because the invisible assumptions are different?

6. What have you learned *about* someone or about people from another culture? What have you learned *from* someone from another culture?

7. What questions do you have about or from the article?

Week Three

A. Discussion of article on "Cultural Intelligence"

Assignment: Answer the following questions before reading the assigned article:

1. What is intelligence?

2. Why do we call this/these characteristic(s) "intelligence?"

3. What is wisdom?

     Wisdom - learning on the hoof.

4. Is there a difference between intelligence and wisdom?

5. How does "culture" relate to the concept or practice of intelligence?

6. Is intelligence cultural? Does culture affect or influence our concept and practice of intelligence?

7. If intelligence has something to do with understanding life and navigating it well, then would the New York urbanite have or need the same (kind of) intelligence as the rural Chinese farmer? Could a university genius be or look unintelligent in the "bush" of Uganda?

8. Read the article: "Cultural Intelligence," found in Appendix G.

B. Key concepts for students to grasp

The foundation of cross-cultural relationships is cultural intelligence. In the book *Leading with Cultural Intelligence* David Livermore quotes an article by C. Kluckhohn and W. H. Kelly entitled *The Concept of Culture* when they wrote, "Culture is defined as the beliefs, values, behaviors, customs, and attitudes that distinguish one group from another" (*Leading With Cultural Intelligence*, 69).

In Livermore's book he defines cultural intelligence as "the capability to function effectively across national, ethnic, and organizational cultures" (*Leading With Cultural Intelligence,* 4). "Cultural intelligence isn't a destination *per se* but an ability that serves as a compass for guiding us through the globalized world of leadership (*Leading With Cultural Intelligence*, xiv)."

Our reading and discussion focuses on understanding and beginning to practice Cultural Intelligence, also known as CQ. CQ relates to IQ as Intelligence Quotient, and EQ which touches emotional intelligence. So also, CQ considers factors of a person having cultural intelligence.

C. Sample Discussion Questions

1. Choose one of the Cultural Value Dimensions and describe your native culture.

2. Choose one of the Cultural Value Dimensions and describe what you have experienced in America, or in another culture where you have lived or traveled.

3. What has surprised you about being in America, or surprised you about American culture?

   What do you like about living in America? What is difficult about living?

4. What differences and similarities are there between life at home and life here?

5. What part of American culture has been hard to adjust to?

6. What is a problem you have had to deal with that you would have treated differently if you were at home?

7. Is education here similar to or different from home?

Week Four

A. Discussion of article on Cross-Cultural Communication

Assignment: Answer the following questions before reading the assigned article.

1. How many ways are there to communicate: how many kinds or types of communication can you name?

2. For class, bring an object (artifact) that communicates something about your culture. This could be a book, religious object, a picture …

3. Read the article on "Cross-Cultural Communication," found in Appendix H

B. Key concepts for students to grasp:

Communication is an attempt to make known to others a thought held in our own minds. Communication is accomplished through the use of symbols, which most commonly are sounds that we call "words." But communication is also possible through tone of voice, how we hold our bodies, reference to symbols like a national flag, and many others.

C. Sample Discussion Questions

1. In a one-to-one conversation how many kinds of communication are involved?

> Even when speaking the same language - the message is:

> 7% - words.

> 38% - Tone of Voice

> 55% - Nonverbal

2. Another way to look at communication is found in a book, *The Five Love Languages,* by Gary Chapman. (Gary Chapman, *The Five Love Languages* (Chicago, IL; Northfield Publishing, 1992).) He says that just as we all communicate the easiest in our first language, each person has a primary way they communicate love, which generally falls into one of five categories: Touch, Acts of service, Quality time, Gift giving, Words of affirmation

> When you want to communicate that you care for someone, what is the first way you try to do that?

> What is your favorite form of communication?

3. Is your culture a high or low context culture? Does your culture value direct or indirect communication?

4. What kind of communication helps you "understand" what others are trying to communicate?

5. If you did not grow up in America, what is most difficult for you to understand in the ways Americans communicate?

6. Do you have any experiences of miscommunicating with someone of another culture? Can you describe that situation?

7. A national flag is a symbol. The culture of America values this symbol and the tradition has been to stand, even at sporting events, to sing America's national anthem, which refers to the flag. How does your culture regard and treat your flag? Is this symbol, in itself, highly valued?

Week 5

A. Discussion of "Twelve Signal Systems"

Assignment: Answer the following questions before reading the assigned article:

1. How many ways can you think of to communicate?

2. What does the phrase "sending a mixed message" mean?

3. Read the article on Communication Through Twelve Signal Systems," found in Appendix I

B. Key concepts for students to grasp

In Donald K. Smith's book, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan, 1992), he delineates twelve means of communication he calls "Signal Systems." Discussing these twelve will form the discussion in this class session.

C. Sample Discussion Questions

1. In *Creating Understanding*, Donald Smith says, "More fundamental than method and technique is the question of how understanding is achieved." He also says, "Communication stresses process, the process of creating understanding… . This is the central problem in communication: how to achieve understanding across differences, no matter what causes them" (Smith, *Creating Understanding*, 7.

How IS understanding achieved? When do you know you have accomplished understanding when speaking with someone from a different culture?

2. What signs or symbols in your culture are important in communicating the heart of your culture? These could include a national flag, a symbol for good luck, a religious icon, particular kinds of clothing, or many others.

3. What cultural signs or symbols have you observed in cultures other than your own that seem to communicate something important about the culture?

4. Think about our earlier discussion about ice bergs, and how over 80% of culture operates below the surface. When we think about signal systems, in which part of the iceberg do they belong?

5. Let's think briefly about each of the twelve systems and examples of them.

1 Verbal - Words

My primary job for twenty-five years was "preaching," which is a verbal way to teach the Bible.

2 Written

I have kept a "prayer journal" for years: writing prayers to God.

3 Numeric

"He > I" communicates "He is greater than I" as a reference to God.

4 Pictorial

Timothy Botts, an American artist, has produced a Bible that is filled with his

calligraphy.

5 Artifact

In America cars are perceived as a symbol of wealth.

6 Audio

Hymns and praise songs contribute to worship as they combine words with music.

7 Kinesic

A smile toward a new person in a class can communicate a welcoming attitude.

8 Optical

Americans use light to communicate that a store is open.

9 Tactile

Sometimes a hand on the shoulder can communicate comfort to a grieving person.

10 Spacial

The distance maintained between two people talking varies greatly in different cultures.

11 Temporal - Time

In some cultures, arriving after the announced meeting time communicates disrespect,

while in others it may be the expected behavior of a prominent person.

12 Olfactory - taste and smell

The pine trees immediately remind me of summer camp in the mountains.

Week 6

A. Discussion of article on Cross-Cultural Hermeneutics

Assignment: Answer the following questions before reading the assigned article:

1. What kinds of books do you like to read? Why do these books appeal to you?

2. What kinds of books are the hardest for you to read? What do you do about that?

3. Read the article on "Cross-Cultural Hermeneutics," found in Appendix J

B. Key concepts for students to grasp

Cross-cultural hermeneutics involves interpreting messages from people of different cultures. In our classes this art of interpreting studies both the Bible and the cultures of the people with whom we study. Although studying the Bible in cross-cultural contexts can be complex, it can also be leveraged to gain deeper understanding of the Bible's message as we learn to look through the eyes and lenses of other people.

C. Sample Discussion Questions

1. Review: What does it mean the culture is the lens through which we view the world?

2. Why/how is reading the Bible a cross-cultural activity?

3. What is hermeneutics? Why is this art needed when studying the Bible, especially in cross-cultural communities?

4. How can seeing Scripture through the lens of a different culture broaden our understanding of the Bible?

5. Review the worldviews of guilt-innocence, shame-honor, and fear-power.

Think of some examples from the Bible that speak to each of these worldviews.

(One example is reading the story of the Prodigal Son with someone from a shame-honor culture. This culture has better insight to the issues of shame in the behavior of the son.)

6. Give an example of a biblical story or passage that makes no sense to you, culturally.

Let us discuss that passage as a group and see what light we may shed on it together.

Week 7

A. Discussion of Biblical passages as examples of cross-cultural hermeneutics

This week's lesson is different from previous classes. Before the day of class, students will be given the Bible passages and questions listed below (without examples of answers) and instructed to read the passages and attempt to answer the questions. When class meets, the passages will be discussed as written.

B. Key concepts for students to grasp

All three worldviews of guilt-innocence, shame-honor, and fear-power are addressed in the Bible: God meets the needs of each of these cultures. A key to unlocking these treasures is often in the kinds of language and allusions in different passages. This is an exercise in cross-cultural hermeneutics.

Remember the three primary worldviews, in terms of right and wrongdoing, and why bad things happen to people. Each of the worldviews has an emotional response. The three views are:

1. Guilt-Innocence - A transaction must take place when someone commits a wrong act. If you have broken a law, you must pay a fine or spend time in jail.

(I feel guilt - I have lost innocence)

2. Shame-Honor - A wrongdoing brings shame on the person, their family and/or community. Restoring honor is primary, and a shamed person can be restored only by someone of greater honor.

(I feel shame - I have lost honor)

3. Fear-Power - If something bad happens to a person, they have probably done something to offend a spirit, and that power must be appeased/satisfied. People live in fear of spirits, and superior power is crucial.

(I feel fear - I have lost power)

We are going to look at several passages from the Bible to see how Scripture deals with or helps the people who hold these worldviews.

C. Sample Discussion Questions

1. Read Luke 15

    a) How many stories/parables does Jesus tell?

        (One - told three times)

    b) Why does Jesus tell this story?

        (He has been challenged as to why he spends time with "sinners")

    c) In these verses do you read any words, ideas, or language that seem similar to the ideas of guilt-innocence, shame-honor, or fear-power? How might Luke 15 speak to all three worldviews? What guilt, shame, or fear issues are addressed in Luke 15?

        (example: the prodigal brings shame on the family and himself)

2. Read Ephesians 1

    a) What does Paul say about Jesus?

        (example: Our adoption is through Jesus, and all things summed up in Christ.)

    b) What does Paul say about glory?

        (example: Our adoption leads to the praise of his glory.)

    c) What does Paul say about the condition of people?

        (example: We are sealed in him.)

    d) Look at Ephesians 1:5-8 (stop with the first half of verse 8, where the sentence stops). In these verses do you read any words or language that seem similar to the ideas of guilt-innocence, shame-honor, or fear-power?

(example: In Jesus we have redemption, and we are predestined to

adoption as sons, like prodigal, which removes shame.)

  e) Look at Ephesians 1:18-23 and answer the same question.

(example: The surpassing greatness of his power, and the strength of his

might; which can remove fear.)

3. Read Ephesians 2

  a) What does Paul say about our life in the past and our life now in Christ?

(example: We were alienated, but now have been brought near; shame

turned to honor.)

  b) Look at Ephesians 2:4-19. In these verses do you read any words or

language that seem similar to the ideas of guilt-innocence, shame-honor,

or fear-power?

(example: We were dead in transgressions, but have been made alive; guilt

has been taken care of.)

4. Read Ephesians 6:1-7

  a) What does Paul say about relationships? (parents/children/masters/slaves)

(example: the principle is to do everything we can to have good

relationships)

  b) In these verses do you read any words or language that seem similar to the

ideas of guilt-innocence, shame-honor, or fear-power?

(example: We are to honor parents.)

5. Read Psalm 139

a) What does the language of the Psalm tell you about the condition of David's heart?

(example: he is confident of God's knowledge of him)

b) How might this Psalm speak to people in the three worldviews?

(example: even if we feel shame and alienation [sheol], God will continue to be near)

6. Read Psalm 51

a) From the language, what is the condition of David's heart?

(example: He is painfully aware of his sin.)

b) How might this Psalm speak to people in the three worldviews?

(example: David asks God to blot out his transgression, which is courtroom language.)

Week 8

A. Discussion of article on Culture-transcending leadership principles

Assignment: Answer the following question before reading the assigned article:

1. In what ways did Jesus behave like a prophet, like a priest, and like a king?

2. Read the article on Models of Biblical leadership principles that work in multiple cultural contexts," found in Appendix K.

B. Key concepts for students to grasp

Contemporary leadership literature and the Biblical offices of prophet, priest, and king provide principles and purposes that would function in virtually any culture. Leaders will move toward being successful if they lead with cultural intelligence in our globalized world in general and when in cross-cultural settings in particular.

C. Sample Discussion Questions

1. We have discussed "cultural intelligence" a great deal through this class. How does cultural intelligence apply to being a leader in a mixed-culture context?

2. Some cultures may value having leaders who are distant from followers and who exercise solo decision making. Other cultures value having leaders who are close to followers, act like a servant, and share decision making. If you led a team of people with both of these values expressed by different members of the team, how would you lead the group? How would you deal with the potential conflict?

3. If there is tension in your multi-cultural team, but no one is talking about the tension, how would you try to uncover the source of the problem?

4. We know that Jesus functioned as prophet, priest, and king. In your culture today, what would it look like for a leader to function in each of those three ways?

5. What can a leader do to maintain the highest level of health for the organization he or she leads?

D. "Final Exam"

This beta-test class was not given for credit, so there were no gradable exams given. However, a "quiz" or survey was given at the beginning of the class and repeated at the end, with the addition of two questions. This was used simply to test the degree of learning gained by the students in the class.

1. How would you define "culture?"

2. Have you ever heard the phrase "Cultural Intelligence?" What do you think it means?

3. What is a "Worldview?"

4. What is the least clear (most confusing) about American culture?

    a) What has become clearer about American culture?

    b) What have you learned about another culture?

5. What do you find most difficult about communicating with someone from a different country?

6. What have you learned about communicating with people from other countries and cultures?

7. What is the most important thing you can do to communicate well with someone of a different culture?

8. When you read a book by an author not from your home country, what have been the challenges to understanding what has been written?

9. In your culture of origin, what would be one of what makes a person a good leader?

CHAPTER FOUR:

CULTURAL DECOR

Semiotics is the study of symbols. The website for Portland Seminary's Doctor of Ministry program in semiotics says, "This program takes symbols, signs, images, and stories seriously. It is devoted to applied semiotics—the unpacking of cultural signs and symbols."[140] Cultures have the capacity to create representative symbols, like national flags, and sometimes specific signs can be what set cultures apart from one another.

Symbols are one way that cultures communicate their values and distinctives. The representative symbols of cultures may find expression in a number of ways: the visual and performing arts, national symbols like flags, significant landmarks, special holidays and festivals, and food, to name a few.

In fall of 2017 in the United States there has been debate over standing or not standing during the playing of the National Anthem. This is a debate of semiotics, concerned not only with the meaning of the symbol we call a flag, but also the symbol of standing or not standing before the flag during the playing of "The Star-Spangled Banner." One aspect of the debate is that some have incorrectly interpreted the symbol of not standing, assuming it to be a statement of disrespect for the flag and the armed forces, while those who have chosen not to stand have stated that it is a symbolic statement about the status of racism in the United States.

This attention to semiotics is a recognition that if a ministry training school is truly to be an International Learning Community there must be a developed awareness of

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[140] "Semiotics and Future Studies," Portland Seminary, George Fox University, accessed November 26, 2017, https://www.georgefox.edu/seminary/programs/dmin/sfs/index.html.

the physical and symbolic ways to communicate the multi-national ethos of the school. For example, if a classroom displays only the American flag that is one message. If there are flags from six nations hanging in the classroom that is a completely different message.

This chapter simply asks the question of how to give an international "feel" to this International Learning Community. But at this time this brief chapter simply serves as recognition of this important aspect of cultural intelligence with the acknowledgement that it is research that must be conducted at a later time. As training for the School of Ministry staff continues over the next years, this topic will be researched and discussed.

The challenge that awaits attention is expressed by Shelley Trebesch in her book, *Isolation*. "In a class of her own for the time period, [Amy] Carmichael wrestled with how to contextualize the gospel and worship for Indian believers. As a result, she established innovative services which matched the heart of the Indian people."[141] To succeed as an International Learning Community, Cornerstone School of Ministry will engage in similar contextualization.

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[141] Shelley G. Trebesch, *Isolation: A Place of Transformation in the Life of A Leader* (Altadena, CA: Barnabas Publishers, 1997), 6.

CHAPTER FIVE:

PRAYER ROOF

As was mentioned previously in the section on historical foundation, prayer has been the core of united ministry in Oregon's Mid-Willamette Valley since the early 1990s. Following the metaphor-outline for this document, prayer is part of the foundation and the roof. In a building's foundation, bars of steel are placed into the foundation as additional strength and as a means of tying together different sections of a foundation. Prayer is essential at that level. But prayer must not only undergird ministry, it must also be a protective covering.

In church parlance we may hear the phrase, "prayer covering." Although it does not appear that this phrase occurs in the Bible, we may see an aspect of protection through prayer in the apostle Paul's exhortations regarding spiritual warfare in Ephesians 6. Woven into his description of armor, he says, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel" (Eph. 6:18-19). If every aspect of spiritual armor mentioned by Paul is essential, then so also is prayer.

We also see essential prayer in the prophet Jeremiah. An often-quoted verse regarding prayer is Jeremiah 29:7. "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf; for in its welfare you will have welfare." Jeremiah ties together well-being and prayer.

These thoughts regarding prayer are offered because the realities of ministry would tell us that we cannot only pray during foundational stages of ministry, but rather

prayer must be ongoing. By way of the building metaphor, prayer is offered as a roof-covering that benefits ministry over any amount of time and through any circumstance. The principle is that, given the nature of spiritual warfare, protection is essential.

Another aspect of long-term ministry success indicating a need for ongoing prayer is seeking guidance in ministry. The Old Testament continually records history of the people of God leaving the path originally set before them, and wandering into any number of heresies, sins, and idolatries. Beginning well is no guarantee of finishing well. Psalm 23 speaks of the shepherd leading in paths of righteousness. Remaining close to the shepherd in prayer is essential to long-term obedience. No matter how mature a Christ-follower may be, the need for guidance is never outgrown.

There are several specific and practical applications of prayer for the transition of Cornerstone School of Ministry into an International Learning Community. Since this document is intended to be an aid to the operation of a ministry school, it would be remiss not to discuss this essential aspect.

The overall ministry to and with international students attending Oregon State University is coordinated by a consortium of local ministries called "Friends of Internationals." This work stretches from initial outreach to international students who are new to the university to the training of leaders before they return to their home countries. This process is depicted in Appendix C in the form of a funnel. This graphic shows a flow of ever deepening connection with students.

FOI's organization includes a leadership team position entitled "Spiritual Focus Director." The responsibility of this person is to organize monthly prayer meetings and to oversee an email distribution of people who have signed up to pray for work with

international students. It is the conviction born of experience that such an intentional prayer focus is crucial to the success of ministry with internationals. This International Learning Community document includes this as part of the roof that covers the work.

A second practical aid for building a roof of prayer is the list of Scriptures below. This list has been distributed to those who pray for international student ministry for two major reasons. First, the list begins with Jesus' promise regarding prayer; that as we pray what his Word teaches, he will answer those prayers positively. Second, there is a flow through the list of Scriptures. The list begins with a desire for God's glory, gives promises for ministry flowing out of unity, shows the truly international scope of God's desired outcomes, includes prayers for ministry workers, and concludes with the focus of this dissertation: the equipping of leaders. In addition, the list of verses includes several promises regarding the name and glory of God touching the nations. These verses are intended to give faith and focus to prayer for international students. Hence, prayer is both the foundation and the roof of this structure. It is the contention of this research that prayer must precede, continue during, and follow after all endeavors for the Kingdom of God.

Friends of Internationals and Cornerstone School of Ministry Prayer

John 15:7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

Habakkuk 2:14 For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Psalms 133:1,3 Behold, how good and how pleasant it is For brothers to dwell together in unity … For there the Lord commanded the blessing—life forever.

John 17:22-23 The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

Revelation 5:9,10 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

Psalms 67:3-4 Let the peoples praise You, O God; Let all the peoples praise You. Let the nations be glad and sing for joy; For You will judge the peoples with uprightness and guide the nations on the earth. Selah.

Luke 10:2 And [Jesus] said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.

2 Timothy 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

Ephesians 4:11-13 And He gave some … as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God.

Malachi 1:11 For from the rising of the sun even to its setting, My name will be *great among the nations*, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations," says the Lord of hosts.

Ezekiel 39:7 My holy name I will make known in the midst of My people Israel; and I will not let My holy name be profaned anymore. And *the nations will know* that I am the Lord, the Holy One in Israel.

Psalms 67:3-4 Let the peoples praise You, O God; Let all the peoples praise You. *Let the nations be glad and sing for joy*; For *You* will judge the peoples with uprightness *And guide the nations* on the earth. Selah.

Daniel 7:13-14 I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, that *all the peoples, nations* and men of every language might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

CHAPTER SIX:

BACK-PORCH CONCLUSIONS

This dissertation research was undertaken in order to explore ministry leadership training in cross-cultural settings. The research question has been, "What does an International Learning Community staff need to know and do in order to facilitate leadership training for international students in a multi-cultural context?"

It was the intent that the artifact would be formation and support documentation for an International Learning Community, and would include curriculum for both staff training and introduction of students into the realm of an International Learning Community. The destination for the research has been depicted in the Venn diagram in Appendix B, showing the intended International Learning Community to live at the nexus of American culture, other nations' cultures, and Kingdom of God culture.

In the written statement and artifact, these questions and goals have been met. At the conclusion of this work it is appropriate to ask, "what is next?" Concluding the outline-metaphor of building a house, we may ask about the possibilities of later additions on the house.

In a sense, this document will remain dynamic. Ongoing learning will come from several sources. First, additional classes will be developed for in-service training for the Cornerstone School of Ministry staff. This preparation will require further research, such as for "Cross-National Interactions" and other classroom teaching techniques. Second, ongoing ministry experience will continue the learning and application process. It is anticipated that additions may be made to this artifact based on that experience. Third,

there are areas yet to be developed, such as helping prospective students obtain visas in order to attend the school.

The conclusion of this study, then, is also a beginning. What began as research will be applied in ongoing ministry. It is the author's intent that additional class rooms will be added to the artifact in the coming months.

Chart created by David Shaw from information found at:

"Office of International Services," Oregon State University, accessed November 22, 2017, http://international.oregonstate.edu/sites/international.oregonstate.edu/files/OIS/Student/Documents/2017-fall-enrollment-report.pdf.
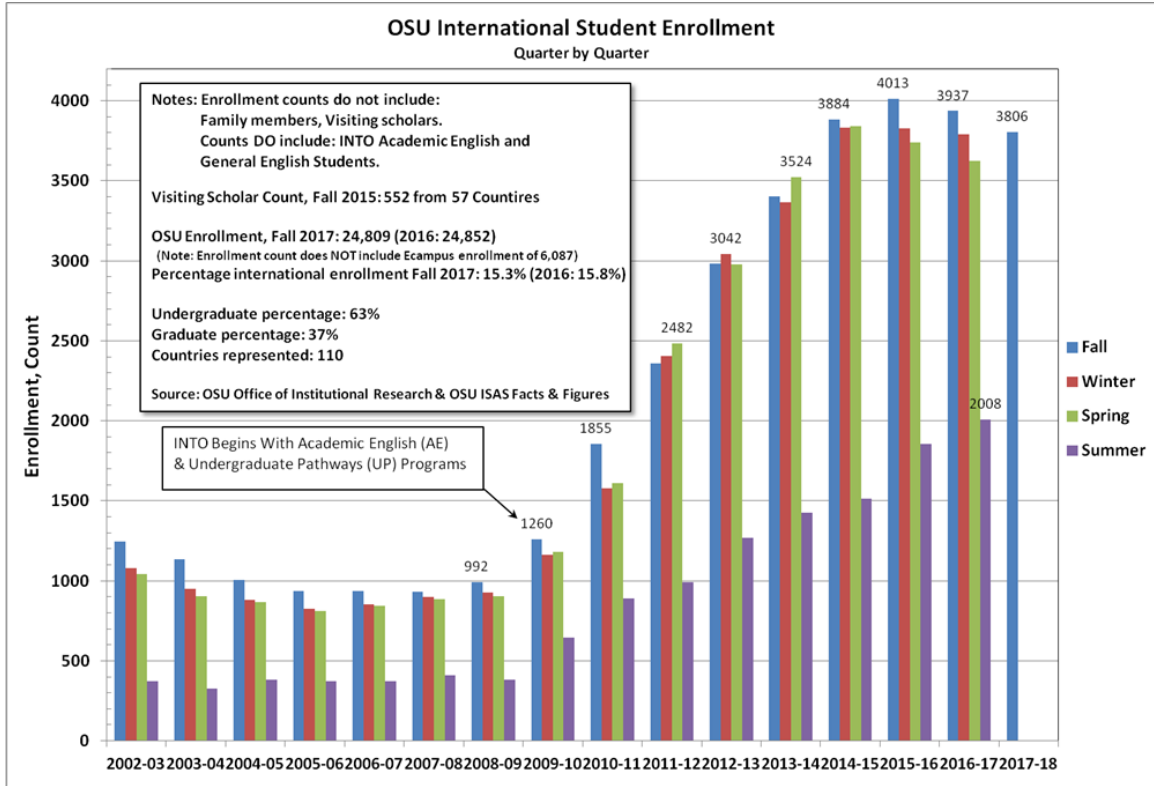
Chart created by David Shaw from information found at:

"Office of International Services," Oregon State University, accessed November 22, 2017, http://international.oregonstate.edu/sites/international.oregonstate.edu/files/OIS/Student/Documents/2017-fall-enrollment-report.pdf.
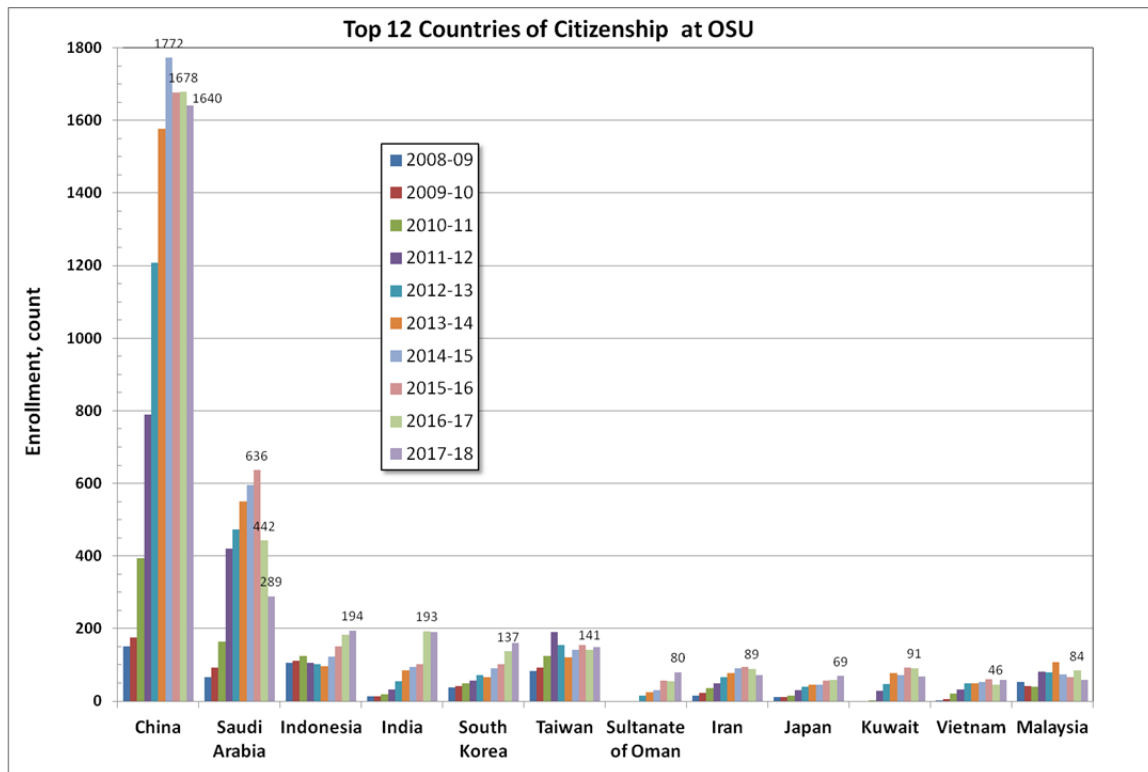
VENN DIAGRAM—INTERNATIONAL LEARNING COMMUNITY

APPENDIX D:

DIAGRAM—INTERNATIONAL STUDENT WORK AT OSU

THE DISCIPLE MAKING FUNNEL FOR INTERNATIONAL STUDENTS

social events — conversation partners — tutoring — free lunches — family holiday meals

meaningful conversations

intercession

spiritual conversations

Alpha Course

come to know Jesus

Discovery Bible Studies

church

mentoring

Cornerstone School of Ministry
D Min Dissertation

ministry training

233
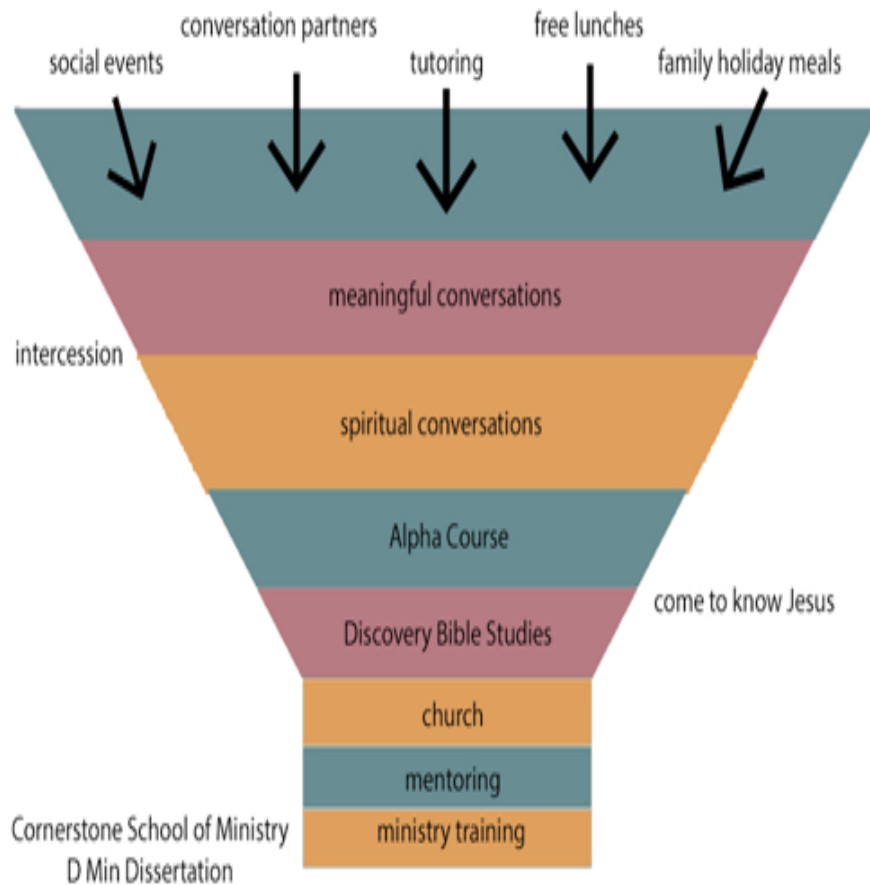
APPENDIX E:

INDUCTIVE BIBLE STUDY SYSTEM

Always begin Bible reading and study with prayer. The Holy Spirit is the ultimate author of Scripture, and He is also the best teacher.

Observation - "**What does it say**" - be a video camera recording the scene

Basic Questions: *Who, What, When, Where, How*
Who is in the story? Name all the people mentioned.
What are they doing? What action is taking place?
When does it take place-what is said about time, or passage of time?
Where are they, or where are they going?
How do actions affect teaching or results? How are the people learning?

Observe the structure:
Are there repeated words or phrases?
Are there any ideas or themes that are repeated?

Make note of comparison or contrast words:
Comparison words - "like," "as"   These words show how things are similar
Contrasting words - "but," however"   These words show how things are different

Make note of terms of conclusion, summary, or results
words such as "therefore," "so that," "for this reason"

Note the kinds of words used:
Commands, warnings, promises
Main verbs (action words)
Figurative or symbolic kinds of language
From the words used, does there appear to be a theme?

Write lists:
If a number of things are said about a person or event or place, make a list of those facts.

Identify paragraph divisions

Sentence summaries:
Can you write a one sentence summary of a paragraph or chapter?
Give the section or chapter a title, with 4 words or fewer, using at least one word from the story.

Write down any questions that come to mind as you study
They may get answered later

Interpretation - "What does it mean?" - What did the author mean to say?

Basic questions: *Why*?
Why did these things happen? Why did Jesus say these things?
Be careful always to answer questions from the plain facts presented in observation. We must never interpret when Scripture doesn't give us information about a subject.

The foundation for good interpretation is good observation. If observation is weak, our interpretation will fall down. Interpretation must have observable facts behind it.

Context is King - the context rules our interpretation
Scripture must always be read and interpreted in its context - that is, it will be understood in a way that is consistent with what come before and what comes after. It will fit the flow of the section.
Scripture will never contradict Scripture. Correct interpretation will fit the whole Word of God.

What kind of writing is this?
There are 4 basic kinds of literature in the Bible: history, poetry, prophesy, and teaching letters. We read Bible books according to the kind of writing it is. So when we interpret Scripture, we do so based on the kind of writing it is. For example, history gives facts and dates, while poetry may use symbolic language. So we take Scripture at face value as it presents itself.

Review questions you may have written down during observation
Some answers may have come, or we may draw on other portions of the Bible to help understand unclear portions of Scripture

Summarize conclusions
What conclusions can you draw from your observations?
Summarize the more important ideas taught in this passage.
Are there any general principles taught in the passage? (Universal truth, not confined to one time or culture.)

Application - "What does it mean for me?" - What difference will this make in my life?

This is where we see the Bible put to use in our lives in a practical way.

Be specific and personal as you look for applications. Look for:
Promises to claim
Examples to follow (or not follow)
Attitudes to change

Actions to take (or avoid)
Sins to confess
Truths to believe
Challenges to pay attention to

Does our application fit with the author's purpose in writing the book?

What does the passage teach about your personal relationship with God?
How will the passage help me become more like Jesus?

APPENDIX F:

WORLDVIEW AND HOW WE SEE REALITY

What is the source of your view of right and wrong? Why do you call "right" what you think is right, and "wrong" what you think is wrong?

These questions point us towards what is called "Worldview."

Today we are thinking about worldview in a class that studies "culture" and how we can understand and relate well to people who come from cultures different from our own. So, let us begin our consideration of worldview by looking at possible similarities or differences between culture and worldview.

Culture is bred into us from the time we are born, as we engage the world and the world around us responds to us in certain ways. When I was a young boy with an older brother, I would observe the exchanges between my brother and our father. Observing my father's reactions to the things my brother did and said taught me about acceptable and unacceptable behaviors and manners of speaking. I did not need to read a book on culture to learn that when confronted with misbehavior, it was unacceptable to "talk back" to our father in a disrespectful manner. Therefore, I learned some of our culture's understanding of "respect."

Culture is the lens through which we see life and by which we interpret and understand our life experiences. Culture has to do with how we engage the world and relate to the people around us. Culture explains to us why the world is the way it is, and culture also teaches us the proper way to navigate through life.

As we considered in our first class discussion, culture is like an iceberg. What we see of an iceberg is only the 10-12.5% of the iceberg that is above the water line. The

greatest portion of an iceberg is below the surface of the water and is not visible.[142] So

also with culture. In any society or culture, we may see certain manifestations of culture,

such as speech, clothing, eating, friendships, and other customs. What is not seen is why

certain speech and clothing are expected or are acceptable.

Worldview is part of the 87.5% of culture that is below the surface and unseen.

We can speak with people, using the same words, and mean completely different things

because of unseen differences in worldview; because of unseen differences in our

understanding of reality. In fact, great conflict can arise from this issue.

Imagine that two sports-minded people are discussing American Baseball and

Cricket. A problem arises because one person is talking about baseball, and the other

about cricket, but neither of them knows of this difference. Each thinks they are

discussing the same sport. So, if the person talking about cricket says that the batter hits

the ball and runs with the bat, the other person, thinking in the worldview of baseball

says, "No, he can't run with the bat. That is not allowed." Neither of the people is wrong,

but each thinks the other is wrong, and an argument may ensue. The cricket person can

refer to the player who throws the ball to (or at) the batter as the "bowler" and the

baseball person will be confused, having no idea what the cricket person is saying. This

all happens because two people think they are talking about the same thing, but the

underlying realities are quite different. (I have been watching baseball virtually all of my

life. Everything about the game makes perfect sense. My brother and I once took our

children to a cricket workshop. After a couple of hours, I still didn't "get it," and I still

don't.)

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[142] David Livermore, *Cultural Intelligence: Improving Your CQ To Engage Our Multicultural World* (Grand Rapids, MI: Baker Academic, 2009), 81-82.

In the world of sport, and discussions between people from different nations, imagine the miscommunication potential around "football." This word names two sports that have nothing to do with each other and have no similarities, other than they play with a ball. Such a conversation could easily be about much more than the name of a sport. In the end the issue has to do with what we have experienced as "normal life" and how that life is supposed to be lived. If you try to tell me that my sport of football is actually "soccer" you get close to telling me that my way of life is wrong.

This may seem a bit of an exaggeration, but remember we are using sports as a metaphor regarding assumptions about "normal" life. My view of reality is that a game called baseball, with a "ball" and a "bat," has a given set of truths, causes, and effects. A game called "football" is played with a ball that is not round, but oblong. I don't have to work at mental pictures of these things: they simply are what exist.

A more literal and serious aspect of worldview has to do with material and spiritual realities. The worldview of some people has no place for the "spiritual." For these people the only thing real is what can be seen and touched. For others an invisible spiritual world is as real as the one in which we walk each day. Worldview doesn't hold the place of a mere opinion or sentiment: it is the perception and absolute conviction of what is. It may become apparent that as a beneath-the-surface aspect of culture worldview may be the place, or close to the place, from which culture flows. What our culture teaches us about the proper and best way to live life is based on our worldview.

As we further explore the concept of worldview we will draw heavily from a book entitled *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*, written by Jayson Georges. In this book Georges addresses issues of "right" and "wrong" from the

perspective of the three main worldviews of "guilt-innocence, shame-honor, and fear-power." He says that worldview is a name that applies to how we understand or interpret issues of right and wrong, and more importantly what happens to people who do things viewed as wrong. A common label for wrongdoing is "sin."

Jayson Georges tells us that these three distinct worldviews focus on how the culture deals with wrongdoing. It touches on the effects of "sin" in the world and on individuals. From his Christian perspective he writes, "Christian missiologists identify three responses to sin in human culture: guilt, shame, and fear."

- guilt-innocence cultures are individualistic societies (mostly Western)

- shame-honor cultures describe collectivistic cultures (common in the East)

- fear-power cultures refer to animistic contexts (typically tribal or African) [143]

   Responses to "sin" in each of these three worldviews will be different. A person might say, "I have sinned. I did something wrong, therefore … "

- I feel guilt (I have lost innocence)

- I feel shame (I have lost honor)

- I feel fear (I have lost power)

Guilt-Innocence Cultures

"The notions of right and wrong are foundational pillars in guilt-innocence cultures."[144] Our sense of right and wrong is closely tied to "law." We have countless laws in place that tell us what is right and wrong. America, as one example, is a society

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[143] Jayson Georges, *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures* (Atlanta, GA: Time Press, 2014), 10.

[144] Ibid., 17.

that lives by the "Rule of Law." This means that everyone is expected to be a "Law-abiding Citizen." Americans believe, in theory, that nobody is "above the law."[145]

If we were to compare American government to a monarchy, Americans would believe that our King/Queen is the US Constitution. Even the US President is subject to the Constitution. Many who have reflected on recent U.S. history think that Richard Nixon had to resign from the presidency because he attempted to act outside the Constitution (putting himself above the law).

In addition, because Western culture is very individualistic "Guilt needs no audience."[146] In other words, a person's sense of guilt may have nothing to do with whether or not others know about what we have done. My "internal voice" accuses me of doing something wrong.

When a sin is committed, a person may be restored with a counter-balancing action, such as a time in jail or paying a fine. This recompense restores a person to the previous state (of innocence.)

Shame-Honor Cultures

In shame-honor cultures the result of wrongdoing is shame. Because shame-honor cultures tend to be "collectivistic," where the group is more important than the individual, wrongdoing is established in large measure by how a person's actions affect the group (whether that is a family, a community, or a society). One indicator of the high value of

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[145] Ibid.

[146] Ibid.

the community is that "People in Asian cultures introduce themselves by giving their family name first."[147]

"Honor is when other people think well of you… Honor comes from relationships."[148] If a person does something that causes others to think poorly of them, they experience shame. "Members of shame-honor cultures are expected to maintain the social status of the group, often at the expense of personal desires."[149]

"Shame-honor cultures do believe in moral right and wrong, but define morality relationally, not legally or abstractly. What is best for relationships is morally right." Also, each person has a "proper role … based on age, gender, and position."[150] When a wrongdoing (sin) is committed, "More often than not, a person of a higher status must publicly restore honor to the shamed, like the father graciously did for the prodigal son in Luke 15."[151]

Fear-Power Cultures

In fear-power cultures it is a common assumption that if something bad happens to a person that this person did something to anger or offend spirits, who then punished that person. "Animism is the functional religion of fear-power cultures. Animism believes spirits which inhabit the physical world … can be manipulated through magical

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[147] Ibid., 23.

[148] Ibid., 20.

[149] Ibid., 21.

[150] Ibid., 22.

[151] Ibid., 24.

rituals for personal benefit."[152] What matters in life is having the (spiritual) power to live without bad things happening. But people live in fear of spirits who have greater power and can cause bad things to happen. "Fear-power cultures live in constant fear of invisible powers."[153] When an offense (sin) is committed against the spirits, their offense must be appeased or satisfied, often through some type of sacrificial offering to the spirit.

"In fear-based cultures, it is not important to genuinely believe in certain truths or follow ethical standards. Rather, practices that placate the spiritual power define acceptable human behavior."[154] It is not uncommon for a person to come to a place of having Christian faith, and yet still engage in traditional practices that appease the spirits. Ancestor worship is one example of this practice.

Why is it worth the effort to think about and discuss these worldviews? Why do we do this?

    1.   To learn about each other

The more we know about one another the better our understanding of each other. This is not only personally enriching, but mutual understanding carries the practical value of helping to avoid misunderstanding. When we understand why people do and say certain things their lives make more sense. Also, if a friend says something that has the potential to offend us, if we understand that what they say is a function of their worldview, we are less inclined to take the remark personally, and thereby avoid offense.

    2.   To learn from each other

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[152] Ibid., 25.

[153] Ibid., 26.

[154] Ibid., 25.

Different perspectives can be powerful teachers. Often when a diamond is being admired it is held up in the light and turned, studying the gem from different sides as the different facets pick up and reflect light in different ways. For years I have intensely studied the story known as the "Prodigal Son" in the biblical biography of Jesus written by a doctor named Luke (Luke 15). When I learned about the honor-shame worldview whole new dimensions of the parable opened to me. I had never before realized the impact of the shame brought to a family when a young son insulted his father by asking for his inheritance before the father died. This learning was the direct result of studying different worldviews.

Jayson Georges tells us, "Examining the gospel from multiple vantage points can help Christians acquire a fuller understanding of the gospel. Yet we must remember that the Bible is one narrative in which forgiveness, honor, and power are woven together."[155]

If we study sacred texts to see how they address concerns of the different worldviews our theology will grow. For example:

For Guilt-Innocence worldview: Jesus paid the penalty for sin on the cross and takes punishment on himself. We are restored to a legal (righteous) status because of Jesus' actions.

For Shame-Honor worldview: God lives eternally with honor. We turned away to find our own honor, which actually results in shame for ourselves and for God. Jesus took our shame on the cross and the Father restored our honor, welcoming us back into the family.

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[155] Ibid., 35.

For Fear-Power worldview: "The exodus out of Egypt demonstrated God's power to all people. God is a mighty warrior, whose heavenly power over evil translates into earthly conquest."[156] When Jesus died on the cross, but was then raised back to life, He demonstrated his power to defeat all evil powers.

From this expanded and deepened understanding of worldview we understand, "In the Bible, God speaks to the primary heart desires of all cultures—innocence, honor, and power. The gospel is truly a multi-faceted diamond capable of rescuing humanity from all aspects of sin."[157]

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[156] Ibid., 43.

[157] Ibid., 55.

APPENDIX G:

CULTURAL INTELLIGENCE

Introduction

What do we need to know in order to talk with people from other cultures in a way that is sensitive to our similarities and differences? How may we gain insights about different cultural views in a way that does not give or receive offense? What do we need to know in order to build good relationships with people from other cultures? Answering these questions leads us to a discussion of "cultural intelligence" (CQ).

The Challenge

In order to engage in appropriate cross-cultural relationships, it is helpful to gain understanding of the people with whom we are relating. In these studies, our underlying assumption is that each of us was raised in a particular unique culture. In *Understanding Other Cultures* Ina Brown writes, "To understand other peoples, then, we must have some idea of what culture is and how it functions and some knowledge of the variety of ways in which different human groups have gone about solving universal problems."[158]

Every culture has topics and styles of communication that are particular to them, and research and relationship building happens best when not inadvertently offending the person from a different culture. "A bi-cultural bridge is formed when members of two

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[158] Ina Corinne Brown, *Understanding Other Cultures* (Englewood Cliffs, NJ: Prentice-Hall, 1963), v.

different cultures learn to understand and adapt to each other's culture, thus enabling

meaningful two-way communication between the cultures."[159]

Understanding Culture

We all live in, with, and through culture. The culture in which we grow up

determines how we view life and reality: our culture affects what we think is "true" and

"normal." But because we grow up in our culture from birth, we are largely unaware of

this effect, just as a fish is unaware that it is in water and is wet. The water in which it

swims *is* its world and its reality. But we know that all water is not the same: there is

fresh water and salt water, and fish are adapted for the type of water in which they live.

In his book, *Riding the Waves of Culture*, Fons Trompenaars writes, "A fish only

discovers its need for water when it is no longer in it."[160] It is possible that we will

discover the particulars of our cultural views when we are exposed to other cultures. It

may be only then, when we see life from the perspective of other people, that we begin to

realize that we view the world and reality through the lens of the culture in which we

were raised.

This picture of fish-in-water is intended to lead us to the realization that if we

want to have meaningful and appropriate relationships with people of other cultures, we

need to understand something of the nature of culture, how our own culture affects us,

and the similarities and differences between our culture and that of other people.

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[159] Steven C. Hawthorne, *Perspectives on the World Christian Movement* (Pasadena, CA: William Carey Library, 2009), 118.

[160] Fons Trompenaars, *Riding the Waves of Culture: Understanding Diversity in Global Business* (Burr Ridge, NY: Irwin Professional Publishing, 1993 and 1994), 22.

Trompenaars writes, "In every culture in the world such phenomena as authority, bureaucracy, creativity, good fellowship, verification, and accountability are experienced in different ways. That we use the same words to describe them tends to make us unaware that our cultural biases and our accustomed conduct may not be appropriate, or shared."[161]

In the article regarding worldview I wrote about using the games of baseball and cricket as models of cultures. The "culture" in which I grew up is baseball. I began watching and playing baseball around seven years of age. I have been immersed in the world of baseball for so long that the rules, nuances, and dynamics of the game are as second-nature to me as breathing. Why a base runner returns to his base in between every pitch, or stays on his base when a fly ball is hit is as understandable as picking up one's feet to walk upstairs. I was not born with an understanding of baseball. I learned it inductively through experience and enculturation, which is "the process by which an individual learns the traditional content of a culture and assimilates its practices and values."[162]

Years ago, a young friend from Latvia came to visit. While Kristine was here I took her to a baseball game, and for the first time I had to explain the game to someone who had never seen or thought about baseball in her life. Trying to explain what I took for granted was incredibly challenging. She didn't get it. It made no sense to her.

Baseball and cricket, as two different cultures, have a number of similarities and many differences. Both sports use a ball and bat. But the design and character of these are

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[161] Trompenaars, 3.

[162] Merriam-Webster Dictionary, accessed November 24, 2017, https://www.merriam-webster.com/.

different, as is how they are used. Both games have a player who "throws" the ball toward the player with the bat. In baseball that player is called the "pitcher" and in cricket he is the "bowler."

The similarities and differences between baseball and cricket give a picture of comparing cultures. Trying to make connections and comparisons is fraught with dangers of misunderstandings. Because each sport has important objects with the same name, it is not the case that each culture regards or treats them the same. Hence the baseball-cricket metaphor helps us understand the challenge of trying to understand and relate to different cultures.

It is impossible to have a thorough understanding of every culture. But there are questions and principles to pursue that help us gain sensitivity to the similarities and differences between our own culture and that of someone with whom we are building relationship.

Defining Culture

In the book *Leading with Cultural Intelligence* David Livermore quotes an article by C. Kluckhohn and W. H. Kelly entitled *The Concept of Culture* when they wrote, "Culture is defined as the beliefs, values, behaviors, customs, and attitudes that distinguish one group from another."[163]

Geert Hofstede, Gert Jan Hofstede, and Michael Minkov provide another approach to understanding culture in the subtitle for their book *Cultures and*

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[163] David Livermore, *Leading with Cultural Intelligence* (Atlanta, GA: AMACOM, 2015), 69.

Organizations: Software if the Mind.[164] Computers operate based on how programmers tell them to operate, and the programmers write instructions (software) that are installed into the operating system of the computer. When we begin to be taught right and wrong, and which behaviors are considered polite or not, our parents, teachers, and other influencers are writing that software onto our souls.

Hofstede, Hofstede, and Minkov say, "A customary term for such mental software is 'culture.' In most Western languages culture commonly means 'civilization' or 'refinement of the mind.'"[165] These authors point out that culture determines patterns of thinking, feeling, and acting. We may be unaware of these patterns, just as a fish is unaware that it is wet.

Thinking of enculturation as "programing" seems similar to brainwashing. This notion is confirmed by Richard Lewis in *When Cultures Collide*. He quotes Hofstede and adds, "the key expression in this definition is 'collective programming.' Although not as sinister as brainwashing, with its connotations of political coercion, it nevertheless describes a process to which each one of us has been subjected since birth."[166]

We learn culture inductively just as a baby learns language. "Culture consists of the unwritten rules of the social game. Culture is learned, not innate."[167] We learn culture not from an online tutorial, but slowly, one experience at a time, throughout our lives. This is the process I described in the last article when I wrote of observing the

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[164] Geert Hofstede, Gert Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind (London, UK: McGraw-Hill, 1991)*.

[165] Hofstede, Hofstede, and Minkov, 5.

[166] Richard D. Lewis, *When Cultures Collide* (Boston, MA: Nicholas Brealey, 1996), 17.

[167] Hofstede, Hofstede, and Minkov, 6.

interactions between my brother and our father as a way of learning what behaviors were and were not acceptable. These lessons came through watching my father's responses to my brother's behaviors.

Cultural Intelligence

In this article we are asking what we need to know in order to talk with people from other cultures in a way that is sensitive to our similarities and differences, and in order to gain insights about different cultural views without offending or being offended. The shortest answer to "what we need to know" is, "Cultural Intelligence (CQ)."

David Livermore wrote his book, *Leading With Cultural Intelligence,* for business leaders based on the research of Soon Ang and Linn Van Dyne, who are pioneers in this field. This book discusses how to flex with, navigate through, and adapt in cross-cultural settings. It offers principles to help develop Cultural Intelligence in leaders and in those they lead. Understanding and applying the principles of this book will help us in relationship building.

In Livermore's work he defines cultural intelligence as "the capability to function effectively across national, ethnic, and organizational cultures."[168] "Cultural intelligence isn't a destination *per se* but an ability that serves as a compass for guiding us through the globalized world of leadership."[169]

The heart of cultural intelligence is "cultural value dimensions," which are addressed in three different books I studied. I found cultural value dimensions in books

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[168] Livermore, *Leading with Cultural Intelligence,* 4.

[169] Ibid., xiv.

by David Livermore, Fons Trompenaars, and Geert Hofstede and his writing partners.
We will look at several, but not all, of these dimensions.

Cultural value dimensions ask, "What things or patterns of life are valued in a given culture? Is family important or not? Do we place value on expensive cars, or do we value spending money on vacation time with family?" These are cultural values. If we want to compare cultures, we can study, for example, the value of family. Is the family highly valued, or hardly valued? That comparison is a cultural value dimension.

One of the most significant value dimensions addresses "collectivism versus individualism." A core component of collectivism and individualism has to do with identity. At issue is whether a person's primary identity is as a member of a particular group or as an individual. "Individualism has been described by Pasons and Shils as 'a prime orientation to the self,' and collectivism as 'a prime orientation to common goals and objectives.'"[170] "Understanding the primary source of identity—the individual or the group—is an insight that will shape whether you lead with cultural intelligence."[171]

The Old Testament demonstrates collectivistic culture, which is the culture of the ancient Hebrews. This identity-with-the-group is so strong that when the Old Testament character named Nehemiah prays to confess sin he includes sin committed by those who lived before he was born. (Neh. 1:6)

In collectivist cultures, the leader's task is very different from leaders in individualistic cultures. When I was an active pastor, if I invited people in my American church to a special event, ten percent of my congregation might come. If the Latino

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[170] Trompenaars, *Riding the Waves of Culture*, 51.

[171] Livermore, *Leading with Cultural Intelligence,* 101.

pastor called his people to a gathering, most of the people would attend. Understanding more about collectivist cultures explains this kind of group solidarity.

Another main cultural value dimension compares "universalism versus particularism." This value dimension asks, "What is your primary influence in the application of right and wrong: law or personal loyalty, rules or relationships?"

The universalism view favors law and rules, while the particularism position prefers relationships and personal loyalty as the primary determiner for how we apply standards of right and wrong. This especially applies to family and close friends. Universalism believes that laws and rules are equally applied to all, no matter what our relationships are, and law should be "the standard we use to judge people's behavior. Universalistic cultures believe there are rules for everyone and no one gets to ignore them."[172]

The culture of the United States is Universalistic. We are deeply committed to "the rule of law." It is our foundation and pride. The Ten Commandments in the Bible would certainly appear to be universalistic. But do we strive to obey the Ten Commandments because of a commitment to law, or out of personal loyalty to the God behind the Commandments? It may be that with the passage of time, with apparently less commitment to the Ten Commandments in society in general, those who seek to live by the Commandments do so primarily out of love for God. There is a personal, one-to-one connection that motivates adherence to this Law. In addition, those who seek to follow the Lord have a sense that there is universal truth which is inviolable.

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[172] Livermore, *Leading with Cultural Intelligence,* 123.

It is my observation, however, that humans tend to be capricious about rules applying to everyone. Even those who are highly committed to the rule of law will bend or ignore rules for those with whom we are close. For example, in 2012 I officiated the wedding of a couple knowing that the groom was not legally in the United States. They had a legally obtained wedding license, which I signed. I would never even consider refusing to perform the wedding or calling in immigration authorities, even knowing the immigration status of the groom.

Directly applicable to issues in leadership training is the cultural value called "Power Distance." "Power distance refers to the amount of distance that is expected between leaders and followers."[173] This addresses the question, "is leadership top-down or collaborative?" In cultures with high power distance, leaders are more distant from workers and share less in decision making. In lower power distant cultures, leaders are less detached, and decisions can be more collaborative. Livermore counsels, "When visiting a new organization, notice how individuals address the people to whom they report, what kinds of titles are used, and how they're displayed. How are you introduced to the senior leader?"[174]

Another cultural value dimension that directly impacts how leaders are trained is "cooperative versus competitive." Livermore writes, "Cultures more oriented around the cooperative orientation emphasize nurturing, supportive relationship as a better way of getting things done. In contrast, individuals and cultures more oriented toward the

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[173] Ibid., 104.

[174] Ibid.

competitive orientation are more focused on achievement, success, and competition to accomplish results."[175]

The cooperative versus competitive value dimension can affect how people lead—whether a leader gives oversight seeking to nurture a subordinate or to drive that worker simply to accomplish organizational goals. It is not difficult to see that these two approaches call for very different styles of leadership. Therefore, effective leadership training must be aware of this cultural value dimension and work with a young leader to develop an appropriate style.

Other cultural value dimensions we will not consider at this time are:

- Diffuse versus specific: regarding how much we get involved in people's lives

- Context: direct versus indirect, wherein communication is affected by relational context

- Short term versus long term: whether the focus is the present or the future

- Monochronic versus polychronic, which addresses how people move through time

- Uncertainty avoidance: how people deal with the unknown

- Achievement versus ascription: considering how status is accorded

- Neutral versus affective: how much emotions are shown

- Being versus doing: do people place higher value on being with family or achievement?

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[175] Ibid. 110.

Layers of Culture

Being able to work around the specific lenses of our own culture in order to understand another culture is complicated by the multiple levels or layers of culture. Fons Trompenaars writes, "Culture comes in layers, like an onion. To understand it you have to unpeel it layer by layer."[176] He says there are three layers to this culture-onion. The outer layer is made up of artifacts and products: language, food, buildings, shrines, fashions, art, and so on, In the middle layer we find norms and values: norms consisting of what the culture regards as right and wrong, giving the definition of good and bad. The inner layer is the basic assumptions of what is simply true.[177] (In this layer we would find worldview.)

Money, as a visible artifact of culture, can serve as an example of the layers of cultural meanings. In different places money can look essentially the same but be regarded with very different underlying values. There are invisible values at work regarding how money is treated and passed from one party to another. In America it is considered impolite to ask people about their financial status. But in many places in Africa (Uganda specifically) it is acceptable to know of others' financial status and to expect some of their money if one is in need. The church I pastored experimented with micro-business loans to members of our sister-church, and found this to be a difficult challenge because of the different cultural protocols for the use of money. An American person or group can make a loan, expecting the money to be used for the stated business

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[176] Trompenaars, 8.

[177] Ibid. 23-24.

purpose. But in a highly collectivist culture the business-loan money might be used to pay the hospital bill of a relative, because that is the underlying value of the culture.

Money is one example of an item that may be common to many cultures, but the value and treatment of it varies radically from one people group to another. So as in our metaphor of baseball and cricket, even though both sports have a ball and bat, the specific treatment of them is not the same. We get into difficulty when we observe similar cultural artifacts (money, or a bat) and assume the same values or meanings for that artifact as in our own culture.

Trying to understand the complexity of cultural beliefs and behaviors is further complicated by the reality that not all human behavior flows exclusively from culture. No one lives and behaves purely because of cultural programming. Within every culture individuals will vary from cultural norms because of personality or personal issues, therefore when building a relationship with someone from another culture it's hard to generalize about a given people group's culture.

Conclusion

In conclusion, I revisit our first question: "What do we need to know in order to talk with people from other cultures in a way that is sensitive to our similarities and differences, and in order to gain insights about different cultural views and not give or receive offense? What do we need to know to build good relationships with people from other cultures?"

My research has shown that culture is complex. Understanding different cultures is complicated by a number of factors. First, we all grow up learning cultural values but are unaware of this phenomenon because we only know life from the perspective of our

culture of birth. Being unaware of our cultural lenses makes it more difficult to step outside our cultural framework in order to understand others. Second, different cultures can present the same visible artifacts, like money, and yet have unseen cultural values that cause that artifact to be dealt with differently. It is a mistake to assume that we regard things, like money, in the same way as other cultures. Third, there are about fourteen cultural value dimensions that determine how we deal with the problems of life. Dimensions like collectivist versus individualistic values determine whether we emphasis group goals and relationships or individual goals and rights. Fourth, the multiple layers of culture mean that no one person accurately represents everything about their culture. Therefore, we cannot draw absolute conclusions about any culture based on meeting one or two people from that culture.

I have determined that cross-cultural relationships, research, and training will be most effective and appropriate when engaged with cultural intelligence. This involves working to see beyond one's own culture and learning the right type of questions to ask and conversations to hold. Cultural intelligence involves listening carefully to others for clues about the many dimensions of cultural values in the life of that person. Operating with cultural intelligence will enhance relationship building with people from other cultures.

APPENDIX H:

CROSS-CULTURAL COMMUNICATION

Introduction

If you have a thought or an idea in your mind, how to you make that thought known to another person? The process of transmitting such an idea is "communication." In order to communicate we must utilize some form of media, and the use of different means of communicating is the subject of this article.

You may have had the experience of "miscommunication" wherein the communication you thought you were sending was not the communication received. We study the practice of communication in order to be as clear as possible in our communications, particularly when communicating with people of other cultures.

Words may be the most common form of communication and are often the first thing we think about when we attempt to communicate. Transmitting ideas to others with words is likely to be as automatic as breathing, if we are using words from our native or first language.

Waiting to board an airplane recently, I stood in line between two Chinese couples, and could overhear the conversation between two women. As they conversed their language switched back and forth between English and Chinese. After we boarded the plane I asked one of the women why she would frequently switch to speaking English. She told me that her native language is Cantonese, and the other woman spoke in Mandarin, so there were a number of times she did not know the needed vocabulary in

Mandarin, so in order to be accurately understood, she would speak English because her knowledge of English enabled her to express her thoughts accurately.

Words are just "sounds" or "noises" made by lips, tongues, teeth, vocal chords, and breath. With language, we assign meaning to specific sounds and these sounds can represent different things. For most of us the noise or sound that may be written in English as "car" will bring to people's minds an image of an object made of metal, with four wheels, in which we can ride from one place to another. We may also use different sounds to refer to the same object. "Car" can also be known by the sound "automobile."

One of the ironies of culture and language is that when two sounds are available to refer to the same object, one of these sounds may be used in formal or "polite" settings and be acceptable, yet another sound, referring to the same object, would cause offense. I once used a word to comment on our church copy machine being broken. Our secretary, who was from England, was offended because that particular word, while innocent in America, was a "dirty" word in England.

We may also use one sound to refer to two people who may have a similar function, and yet be distinct persons. The English word "Father" can refer to God or one's male parent (dad). This could be confusing not only in communicating accurately to another person, it can also cause emotional confusion within a person because of diverse experiences with a heavenly and earthly parent.

Accurate communication and understanding is complicated if there is a lack of clarity of word meanings. If words are used with too much generalization it can "muddy the waters" of good communication. Paul Hiebert of Fuller Theological Seminary writes, "A similar danger is using words like 'democracy,' socialism,' and 'Christianity' without

defining them clearly, causing them to mean different things to different people."[178]

Understanding can also be damaged if people use words in a pejorative fashion. The word "liberal" can refer to a political ideology, clearly describe a political position, or a speaker may use the word negatively, with the intent of labeling another person as being "bad."

In different languages, one may find sounds identical to sounds used in our own language that represent something completely different. The noise that can be written in English as "sin" refers to rebellion against God and/or bad behavior. But the same sound means "son" (a male child) in Russian. Also "brat" in English carries the meaning of a child that behaves badly but in Russian it means a male sibling, or "brother."

We have been considering words as a main means of communication, but words are simply one type of communication "symbol," and there are at least twelve types of symbols (which will be considered later). Communication of ideas is made possible through the use of symbols. Paul Hiebert writes, "Symbols may be objects, colors, sounds, odors, acts, and events—in short, anything that can be experienced—to which people have assigned meaning or value … The word 'tree' … is also a category in the mind of the speaker or writer. It is this link between physical things and abstract ideas (the symbolic process) which makes human thought and communication possible."[179] Hiebert says, "Symbols … link physical things with mental concepts. Symbols put ideas into sensory terms."[180]

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[178] Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids, MI: Baker Book House, 1995), 117.

[179] Ibid.,114.

[180] Ibid.,115.

Humans have the ability to associate values with symbols. For example, jewelry and cars can be symbols that communicate. A woman wearing a ring with a large diamond may be communicating both marital state and wealth. In America, people use a car as a symbol, believing that driving a Mercedes Benz communicates more personal wealth than driving a Chevrolet. The car is more than transportation; in American culture an automobile can communicate something personal.

A national flag would also be such a symbol. A flag is a symbol of a nation, but the flag itself is granted value as an object, so that it not only represents a nation, but in America, as one example, the culture also demands that the flag itself be treated with respect. A traditional way Americans show respect for its flag is to stand to one's feet, even at sporting events, to sing America's national anthem, which actually focuses on the flag.

In a different way, America has experienced a clash of cultures regarding the Confederate Flag associated with southern states during the American Civil War. A negative response to a symbol may be found in connection with the Nazi symbol of the Swastika. Decades after the end of World War II, American military veterans have reacted strongly against the Swastika, the symbol associated with Nazi Germany.

These examples show that the symbol itself is assigned weight or value. Hiebert also points out that cultures are made possible because of the human ability to create and use symbols and assign them value. Symbols provide a means by which complex concepts can be retained and communicated.

Symbols may also serve to distinguish between cultures. A cultural group can be formed or self-identified through widely held understanding of specific symbols.

Allegiance to a flag or agreement as to the meaning of words can set particular cultures apart from others. "For the most part, symbols have a degree of conventional acceptance in the community that uses them … But communication and the building of elaborate cultures depend on sets of symbols shared by groups of people."[181] "The fact that symbol systems can be held in common with other people makes culture possible … people do reach a general consensus on the meanings of symbols, in part because they share similar experiences."[182]

Language and culture influence each other. Language arises out of culture and over time culture can change the meanings of language. "Anthropological linguists … became increasingly interested in the problem of the relationship of language to culture, and it became obvious to them that culture would be impossible without language. On the other hand, they found that language is molded by the culture of which it is a part."[183]

Earlier, as we read about and discussed "Cultural Intelligence" we looked at what are called "cultural value dimensions." One of those dimensions is called "context: direct versus indirect." As David Livermore discusses ten such dimensions, he writes, "The next cultural value explains one of the most prevalent forms of conflict that occurs on multicultural teams: direct versus indirect communication."[184] High context cultures, that is, those whose cultural lives share a great deal of cultural and symbolic commonality, require less blatant communication because there is more that is automatically understood

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[181] Ibid.,117.

[182] Ibid.,118.

[183] Ibid.,121.

[184] David Livermore, *Leading with Cultural Intelligence* (New York, NY: American Management Association, 2015), 116.

when talking. Low context cultures have less symbolic commonality and, therefore, require more overt communication to make sure that accurate messages are sent.

Some cultures, like America, tend to be very direct (blunt) in communication. Many cultures believe that it is proper not to be direct, but to talk around subjects. Latvians use the phrase, "talking through the flowers," to communicate that one never speaks directly at a subject or person, but rather one should be indirect. "Direct communicators are often frustrated by what they perceive as obtuse, unclear communication from their intercultural counterparts. And indirect communicators are offended by what sounds like a blunt, rude style from some Westerners. A typical New Yorker … will believe the most respectful way to interact with a team member is to say it like it is. Don't beat around the bush or sugarcoat things. Be direct."[185]

These few thoughts about communication are intended to show (1) the place of symbols in communication, (2) how complex communication can be, and (3) how culture and communication symbols are closely related. A significant portion of developing the kind of cultural intelligence that facilitates communication is to become aware of these issues and to be very conscious of how we communicate.

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[185] Ibid.

APPENDIX I:

COMMUNICATION THROUGH TWELVE SIGNAL SYSTEMS

Semiotics

Semiotics is defined as "the study of signs and symbols as elements of communicative behavior; the analysis of systems of communication, as language, gestures, or clothing."[186] "Symbols may be objects, colors, sounds, odors, acts, and events—in short, anything that can be experienced—to which people have assigned meaning or value … The word 'tree,' for example … is also a category in the mind of the speaker or writer. It is this link between physical things and abstract ideas (the symbolic process) which makes human thought and communication possible."[187]

Leonard Sweet says, "The Greek word for "signs" is *semeion*, and semiotics is the study of signs and the art of making connections, seeing the relationships between apparently random signs and reading the meaning of those relationships."[188]

Cross-cultural Communication

Just as good and clear communication is crucial for healthy marriages, so also for cross-cultural relationships. Because of the complexity of language, compounded by differing cultural communication styles, quality communication must be intentional if an international learning community is to function well and fruitfully.

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[186] Dictionary.com, accessed September 9, 2017. http://www.dictionary.com/browse/semiotics.

[187] Paul G. Hiebert, *Cultural Anthropology* (Grand Rapids, MI: Baker Book House, 1995), 114.

[188] "Spiritual Guidance for Anyone Seeking a Path to God," Explorefaith.org, accessed September 9, 2017 http://www.explorefaith.org/faces/my_faith/leonard_sweet.php.

A number of sources, both academic and popular, indicate that there are many

means or media used in communication. Two sources cite the work of Albert Mehrabian,

Professor Emeritus of Psychology at UCLA. John Maxwell in *Everyone Communicates

Few Connect* [189] and Roberts and Wright in their pre-marital counseling book *Before You

Say "I Do"*[190] reference Mehrabian's research, which indicates that in communicating

feelings and attitudes only 7 percent of a message is verbal, while 38 percent is tone of

voice and 55 percent is nonverbal (such as body language or facial expression). The same

principle of multi-modality communication is addressed by Gary Chapman in *The Five

Love Languages* as he highlights touch, acts of service, quality time, gift giving, and

words of affirmation as means by which married couples may send love messages to one

another.[191]

Creating Understanding

Donald K. Smith has written extensively about communication in his work

*Creating Understanding: A Handbook for Christian Communication Across Cultural

Landscapes*. Smith says, "More fundamental than method and technique is the question

of how understanding is achieved." He also says, "Communication stresses process, the

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[189] John C. Maxwell, *Everyone Communicates Few Connect: What the Most Effective People Do Differently* (Nashville, TN: Thomas Nelson, 2010), 48.

[190] Wes Roberts and H. Norman Wright, *Before You Say "I Do"* (Eugene, OR: Harvest House, 1978), 54.

[191] Gary Chapman, *The Five Love Languages* (Chicago, IL: Northfield Publishing,1992).

process of creating understanding… . This is the central problem in communication: how to achieve understanding across differences, no matter what causes them."[192]

Donald Smith explains in detail some of the dynamics of communication. Here we offer a brief summary. In communication there is not simply a "speaker" and a "listener." Communication involves content, the speaker's purpose, the medium of communication, the nuance of that medium (shades of word meanings), the listener's cultural filters, the predisposition of the listener, and how that listener processes the message sent. The actual communication is not what is in the mind of the speaker, but what is understood by the listener.[193] Paul Hiebert would concur. "The receiver, like the sender, filters the message through the grids of his own personal, as well as cultural, experiences. If a common background is shared between sender and receiver, the level of communication can be high … But variations in the personal experiences of people within one complex society may be so great that mutual understanding of the message is almost impossible.[194]

Creating understanding is complicated enough when the speaker and listener are of the same culture and own the same native language. Factor in cultural differences in communication style and the possibility that the first language of the speaker and listener are not the same, and the likelihood of confusion and miscommunication increases. Smith states, "All communication is cross-cultural to some degree."[195]

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[192] Donald K. Smith, *Creating Understanding: A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids, MI: Zondervan, 1992), 7.

[193] Ibid., 15-19.

[194] Hiebert, 124.

[195] Smith, 8.

Twelve Signal Systems

Working toward improving our cross-cultural communication, we turn to a portion of *Creating Understanding* where Smith has identified twelve "signal systems" used by people to communicate.[196] The twelve systems are verbal, written, numeric, pictorial, artifactual, audio, kinesics, optical, tactile, temporal, spacial, and olfactory.[197] A brief review of each system follows.

Verbal and written systems may come to mind first for most people when considering how we communicate. Remembering semiotics, words, both written and verbal, are signs referring to something besides themselves. The word "chair," whether written or spoken, is not the object on which we sit, but is simply a symbol recognized by English speakers that refers to that object.

Numeric communication could be a signal system that transcends language and culture. If a person knows how to play "Sudoku," their native language does not affect their ability to understand what to do with the numbers on a page. But numbers can also have a symbolic meaning beyond counting. The number "7" represents perfection in the Bible.[198] In America, one might see a car bumper sticker on which is written, "He > I." Many will recognize the mathematical symbol for "greater than" and interpret a message about God that "He is greater than I."

Pictorial communication has a wide variety of expressions and is highly cultural. Examples can be seen in painting, drawing, photography, architecture, and many others.

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[196] Ibid., 144-145.

[197] Ibid., 146-160.

[198] Ibid., 147.

Timothy Botts is an American artist who has combined the written and pictorial systems in his calligraphy of biblical passages. The goal of his calligraphy is "making words look like their meanings."[199]

Artifactual communication is seen in the church through the Sacraments. With the addition of objects like bread as an element of Communion and water for Baptism, an additional depth of meaning is added. The tactile sensation of bread and wine increases appreciation for the death of Christ.

Audio communication has great power. Music can touch emotions in a way not possible with words, and can at times penetrate intellectual defenses. When words are added to music, we are given another experience of multi-modality communication. Marshal McLuhan wrote, "The medium is the message,"[200] and when powerful words are added to magnificent music, as in George Handel's oratorio "Messiah," the impact is increased. Timothy Botts's collection, *Messiah*, further partners with music. This book contains the "Calligraphic word pictures inspired by the music and text of George Frederick Handel's Messiah." [201] One may read the Scriptures and simultaneously see and hear them displayed in art and music.

But the audio effect of music also creates cultural challenges. In America every generation has its own music. In the church, where multiple generations worship together, tensions can arise over which musical styles to use in worship. In addition,

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[199] Timothy R. Botts, *Messiah*, (Wheaton, IL: Tyndale, 1991), 6.

[200] Marshal McLuhan, "The Medium is the Message*,"* from *Understanding Media: The Extensions of Man*, accessed September 12, 2017, http://web.mit.edu/allanmc/www/mcluhan .mediummessage.pdf.

[201] Botts, cover.

audio preferences surface in the church. Some love music that is loud and exuberant, while others prefer quieter, contemplative experiences.

Kinesics as a signal system involves body motion. Here, too, cultures can communicate different content with the same motion. The up-and-down waving motion of the hand is a greeting for Americans, often when saying hello to a child. In some Asian cultures, that same motion beckons a person to come closer. A preacher receives a negative message during a sermon when spotting a parishioner yawning and looking at his or her watch.

Optical signals communicate through the use of light. In America, little or no light in a store would cause doubt as to the store being open for business. In Eastern Europe, light usage has no such association. Another common optical communication is the association tied to the phrase "the red-light district," which many would understand to refer to the area where prostitution is widespread.

Tactile communication also has a variety of meanings. A slap on the shoulder can be a challenge to fight between two men, but it can be a behavior of affection when applied by a young woman to a boy. "Laying on hands" for prayer can serve both as a symbol of God's hands and as a sign of support from a community of friends.

Time can be applied in a variety of ways. In Germany, if the announced train departure time is 8:32 p.m., the train doors close at 8:32 p.m. In some tribal cultures, as in Uganda, the announced meeting time functions more as a suggested time for people to think about arriving. Sometimes the important people never arrive at the announced time.[202] To arrive "late" can make a statement of one's importance.

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[202] Smith, 157.

Spacial signals also vary widely. "In North America, thirty to thirty-six inches is the 'comfortable' distance"[203] between two people when talking. Less space between people than this might communicate a certain level of intimacy. The comfortable distance in some Latin cultures would feel "pushy" to a North American.[204]

Olfactory sense might be a surprise as a communication signal system. Perfume or after shave could communicate that the meeting between a man and a woman is important and special, in almost the same way as "dressing up" in particular clothes. Scripture also speaks of a sweet aroma rising to the Lord as a part of worship.[205]

Since there are at least twelve ways to communicate it is important to be good students of communication. Donald Smith makes it clear that studying communication must include consideration of at least twelve different ways to communicate. Our goal is to work well together in cross-cultural settings, and clear, non-offending communication is crucial. It is worth the effort to find appropriate ways to communicate well. After all, God made sure that he clearly communicated his story of salvation. Perhaps the most poignant is found in Hebrews. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world" (Heb. 1:1-2).

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[203] Ibid., 158.

[204] Ibid.

[205] Ibid., 159.

APPENDIX J:

CROSS-CULTURAL HERMENEUTICS

Introduction

How does culture affect our reading and understanding of Scripture? How do cultural factors affect how we study and interpret the Bible in a cross-cultural community? The metaphor of "culture as the lens through which we see the world" helps us answer these questions. The contention is that although complex, studying Scripture in cross-cultural contexts can be leveraged to gain a better understanding of the Bible by learning in partnership with people from other cultures.

Reading the Bible in itself is a cross-cultural activity and experience. Every time we open the pages of Scripture we enter into a time and place that is very different from our own. In *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*, Randolph Richards and Brandon O'Brien write, "We can easily forget that Scripture is a foreign land and that reading the Bible is a crosscultural [sic] experience."[206] Cosgrove, Weiss, and Yeo comment further in *Cross-Cultural Paul*, "The distance between the historical Paul and us, in any culture, is a cross-cultural gap."[207] One example of a cultural gap to bridge is that Hebrew culture in biblical times was more communal than current individualistic Western culture. Therefore, Americans

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[206] Randolph Richards and Brandon O'Brien, *Misreading Scripture with Western Eyes* (Downers Grove, IL: IVP, 2012), 11.

[207] Charles Cosgrove, Herold Weiss, and Khiok-KhngYeo, *Cross-Cultural Paul (Grand Rapids, MI: Eerdmans, 2005)*, 272.

would be well served to learn from collectivistic cultures to better understand biblical culture.

The Bible may be approached with the mentality of a cultural anthropologist, seeking to understand not just the words on the page, but also the history and culture behind the words. It is the contention of this article that learning to read the Bible with people of other cultures enhances and improves our ability to understand Scripture well. No one culture can claim exclusive accuracy when interpreting the Bible. There are aspects of every culture that both aid and inhibit accurate reading of Scripture.

Hermeneutics Defined

Several definitions of hermeneutics are available, such as "the science of interpretation, especially of the Scriptures,"[208] or, "the philosophy of interpretation, initially oriented toward the interpretation of texts."[209] A simple and accessible definition is, "Hermeneutics is the art of understanding"[210] This serves as a useful definition because the current study looks at understanding both the Bible and others' cultures.

The art or science of hermeneutics is necessary because accurate interpretation can never be assumed, particularly when persons or texts from cultures or eras different from our own are involved. As "the art of understanding," hermeneutics trains us accurately to understand others.

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[208] Dictionary.com, http://www.dictionary.com, accessed April 11, 2017.

[209] Tanzil Chowdhury, "Hans-Georg Gadamer: Hermeneutics," *Critical Legal Thinking,* accessed April 9, 2017, http://criticallegalthinking.com/2016/06/17/Hans-Georg-gadamer-hermeneutics/.

[210] "Gadamer's Hermeneutics," T-Space, University of Toronto Library, accessed April 9, 2017, http://wayback.archive-it.org/6473/*/https://tspace.library.utoronto.ca/citd/holtorf/3.10.html.

The Value of Cross-cultural Hermeneutics

We are studying "cross-cultural hermeneutics," which considers the complexity of doing hermeneutics in intercultural contexts. "A philosophical hermeneutic approach to cross-cultural understanding acknowledges the complexity of culture, authenticity, human agency, and translation. Given this acknowledgement [sic], it is reasonable to ask: What are its implications for the practice of multicultural education?"[211] We are working toward an environment of inter-cultural education, so it is crucial to be mindful of these complexities.

Because we seek to build an International Learning Community we are considering the intriguing challenge of simultaneously seeking understanding of biblical culture and contemporary cultures. Furthermore, we are studying "cross-cultural hermeneutics," which considers the complexity of hermeneutics in intercultural contexts. We are often unaware of how our cultures have trained us to view and interpret reality, so we are well served to learn this cross-cultural skill. We must learn to recognize how our culture affects our reading of literature and our interpreting of messages from people of other cultures. Cross-cultural hermeneutics involves not just interpreting Scripture together, but also understanding one another's cultures, as well as our own.

Cross-cultural hermeneutics has a dual purpose in this study. The first is to seek understanding of other cultures, so that we may more accurately interpret the lives and communications of others, especially as we study Scripture in an inter-cultural setting. The second endeavor is to positively leverage Bible study with those of other cultures in

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[211] Dini Metro-Roland, "Hip Hop Hermeneutics and Multicultural Education: A Theory of Cross-Cultural Understanding," *Educational Studies: A Journal of the American Educational Studies Association* 46, Issue 6 (November 24, 2010): 560-578, accessed April 6, 2017, http://www.tandfonline.com/doi/abs/10.1080/00131946 .2010.524682.

order to enhance our biblical understanding as we are able to see Scripture through the lenses of other cultures. This paper begins to explore the nuances of those two purposes

To discuss cross-cultural hermeneutics is, in a sense, a three-way conversation. This research began as a quest to discuss Scripture well with people of other cultures. But the research has indicated that all Christians engage in cross-cultural communication whenever reading the Bible. Therefore, our study must realize that we are, in fact, talking about how people of various cultures read Scripture as cultural historians. All cultures must become self-aware regarding how their culture interacts with the Bible. This notion is supported by Cosgrove in *Cross-Cultural Paul*.

> By the same token, the concept of cultural relativity calls for cultural self-awareness and its corresponding demand that we make no claims to universality in our efforts to understand the world, that we acknowledge that we always interpret from a limited perspective, from our own cultural vantage point, that we always 'read' whatever it may be—books, things, people—from 'this place,' our place, and not someone else's.[212]

Western eyes are not the only, nor the first or best, eyes with which to read this ancient document.

Fuller Theological Seminary, as one example of approaching Scripture as cultural anthropologists, teaches "grammatical-historical exegesis." This school of thought maintains that correct biblical understanding lies in first understanding the original audience and author of a Bible book. This is historical, linguistic, and anthropological work. The parables of Jesus, for example, are stories based in the life and times of the people of Jesus' day. If the reader of Scripture has lived only in inner-city New York, ancient practices of farming or shepherding will be unknown, and therefore there is cultural and historical information to be uncovered.

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[212] Cosgrove, *Cross-Cultural Paul*, 3.

This conversation regarding cross-cultural hermeneutics is part of striving to develop cultural intelligence, which is a process of learning about other worldviews, while at the same time learning about one's own culture. Gaining cultural intelligence alerts us to the reality and function of cultural lenses, increasing the possibility of communicating and interpreting cross-cultural communication more accurately. We will more accurately interpret the Bible if we are aware of the effect of cultural lenses in ourselves and in the people with whom we study.

Intercultural Communication

One central and intriguing aspect of cross-cultural hermeneutics deals with the complexity of communication, which we studied in the previous two classes. We have seen that language itself is complex. As an example, there are four words for "love" in Greek. Therefore, studying the Bible in English, having been translated from Hebrew and Greek, requires work to obtain word meanings from the original languages.

Another aspect of communication complexity touches on "proposition versus metaphor." Richards and O'Brien tell us that Americans use metaphors and colloquialisms more in informal speech. But when discussing serious things revert to more formal (propositional) language. They describe the discomfort Americans have with communicating serious truth through metaphor rather than with direct propositional statements. "These assumptions about the value of propositions and our unease with ambiguous language put us at something of a disadvantage when it comes to reading the Bible. That concrete, propositional language is better than ambiguous, metaphorical language is just one more thing about language that goes without being said in the

West."[213] This makes one wonder if this is why the apostle Paul's letters are so popular in American Christian circles, since he wrote truth in propositional style.

"The biblical writers were capable of writing in categorical terms, but they often preferred to speak about spiritual things metaphorically."[214] Sometimes there can be more power in metaphorical language. Consider "Good Shepard" language in Ezekiel 34 and John 10 where God and Jesus, respectively, refer to themselves in this way.[215] When working with people of other cultures and languages, listening to how they talk about God and the Bible will enhance our learning. What can we learn about the worldview of others in this way? If we speak with people from story-telling cultures will their comfort with metaphorical language add to our capacity to understand the nuances of biblical literature?

Conclusion

For the purpose of building an International Learning Community, cross-cultural hermeneutics is crucial. It is about interpreting culture at two levels: Scripture and other contemporary cultures. This two-pronged hermeneutical process can happen simultaneously as we seek understanding of our other-culture contemporaries while we are building a trusting community of biblical interpreters.

For this process to be successful it is necessary to adopt an attitude of being humble learners with teachable attitudes. "Anthropologists are taught … to seek to understand before we judge. We want to understand how people interpret their world

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[213] Richards and O'Brien, *Misreading Scripture*, 84.

[214] Ibid., 86.

[215] Ibid.

before passing judgment on whether their interpretation is right or wrong."[216] To be successful, our International Learning Community must subscribe to this philosophy and practice. The desired increase of cross-cultural skills is enhanced when we have the humility to learn from one another. Since no one culture has a unique lock on being perfect in biblical interpretation, we all become better Bible scholars when we approach our Scripture study with the desire to learn from Christians of various languages and worldviews.

A second important aspect of cross-cultural hermeneutics is to increase awareness of our own culture as well as the cultures of others. One of the keys to cross-cultural communication, in general, and hermeneutics, in specific, is to become self-aware. This does not mean being self-centered. Rather, becoming self-aware can be a healthy exercise by which we loosen our grip on the aspects of ourselves and our culture that have until gone unnoticed. This process frees and enables us to begin to see the world and Scripture though the eyes of peoples very different from ourselves.

A third key to developing cross-cultural hermeneutics is to appreciate how life experience affects interpretation. In addition to cultural conditioning, our personal experience affects the process of interpretation. Consider how differently Scripture regarding justice will be read by a black person from South Africa, someone from China, and an American. The call for justice in the Prophets will engage these people in very different ways.

It is the contention of this article that a profitable way to increase our ability to accurately understand Scripture is to "read with and through the eyes of others." "So how

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[216] Tanya Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York, NY: Vintage Books, 2012), xxiv.

do we avoid misreading Scripture with Western eyes? … [W]e misread because we read alone. That is, we often hear only the interpretations of people just like us … we need to commit ourselves to reading together. The worldwide church needs to learn to study Scripture together as a global community."[217]

This is precisely the goal of this essay. Cross-cultural hermeneutics is a challenge, but more importantly it is a gift and an opportunity. What better way to identify cultural issues than to hear from each other in an international learning community? What a powerful mechanism of cultural insight into Scripture we have when we see Scripture through the cultural eyes of someone very different from ourselves.

This approach changes how we do Bible study. In order to draw on the resource of students from different cultures, we need different kinds of questions to draw out the different perspectives. The process of developing cross-cultural hermeneutical skills is not easy. But the rewards and hope of higher quality biblical interpretation make the effort well worthwhile.

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[217] Richards and O'Brien, 216.

APPENDIX K:

MODELS OF BIBLICAL LEADERSHIP PRINCIPLES

THAT WORK IN MULTIPLE CULTURAL CONTEXTS

An International Learning Community will train leaders who can be successful not only in their own culture, but also in the cross-cultural context of a global community. Based on extensive reading and observation, it is the operating assumption of this endeavor that the world has become so globalized that effective leaders will need to be able to function in this environment. Cultural complexity has become the norm. Even in the United States, which was at one time more culturally homogeneous, cultural complexity is evident. Ease of travel, multi-national corporations, twenty-first century refugee crises, and the current study involving international students point to an environment of frequent, if not constant, cross-cultural encounters. The presence of books like *Leading With Cultural Intelligence* by David Livermore[218] and *When Cultures Collide* by Richard D. Lewis[219] show that the business world is dealing with issues resulting from the need to lead in a time of cross-cultural realities.

There is consensus among cultural experts as to the need for sensitivity to the cultural values of others and of being self-aware regarding one's own cultural values, if multicultural collaboration is to be successful. Teams work together better if all participants have attitudes of humility and a willingness to learn of and from others. In addition, Christian work is enhanced when ministry team members seek biblical

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[218] David Livermore, *Leading with Cultural Intelligence* (New York, NY: American Management Association, 2015).

[219] Richard D. Lewis, *When Cultures Collide* (Boston, MA: Nicholas Brealey, 1996).

leadership principles that transcend culture, hence the focus of this article. Therefore, this paper explores biblical leadership principles that transcend culture.

The topic of training global leaders is being approached from two perspectives. First, attention will be given to contemporary books and articles, such as those mentioned above, that address cross-cultural leadership. Second, we consider what can be learned and applied from the biblical leadership principles demonstrated in Scripture in the offices of "Prophet, Priest, and King."

Current Literature

In *Leading Across Cultures,* James E. Plueddemann devotes individual chapters to how leadership styles are affected by and manifest themselves in different cultural value dimensions. Plueddemann warns that every culture has aspects that both support and contradict biblical leadership principles. He points out that the very definition of leadership will vary from culture to culture. He indicates,

> A goal-oriented culture might define leadership as accomplishing the task through other people. A relationship-oriented society would prefer to define leadership as the ability to build alliances and friendships. Societies with a low tolerance for ambiguity insist on a precise definition of leadership while those with a high tolerance for ambiguity would likely not bother with any definition.[220]

He provides his own definition of leadership by saying, "Good leaders are fervent disciples of Jesus Christ, gifted by the Holy Spirit, with a passion to bring glory to God. They use their gift of leadership by taking initiative to focus, harmonize and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God."[221]

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[220] James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP Academic, 2009), 14-15.

[221] Ibid.

Books like *Leading Across Cultures* warn us not to confuse cultural values of

leadership with biblical principles. Because we are often unaware of reading Scripture

though our cultural lenses, we may wrongly assume that our views of correct leadership

agree with Scripture. As an example of not making assumptions, Plueddemann writes,

"The Bible does not seem to give a clear answer to the question, 'Which is better, high-

or low-power-distance values?'"[222] He warns the reader, "Where clear biblical principles

contradict cultural values, the Bible takes precedence, but where the Bible leaves room

for flexibility, the cultural values of the local host culture should normally prevail."[223]

Sherwood Lingenfelter also argues for the need to be aware of cultural values. His

book, *Ministering Cross-Culturally,* presents the model that tension and conflict can arise

from being unaware of or misunderstanding the values of others and inadvertently

offending them.[224]

From a global perspective, leadership will move toward success when striving to

become aware of potential sources of value-based conflict in order to bring those issues

to light. The role of the leader becomes, in part, to ameliorate such conflict. Therefore,

for the purpose of establishing good leadership in culturally complex contexts, this author

offers the following definition of leadership: "Transcultural leadership assumes

responsibility and takes initiative to discover the cultural values of others and to work to

make diverse values known and respected throughout an international community." Since

we operate in an International Learning Community that teaches biblical leadership, this

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[222] Ibid., 102.

[223] Ibid., 89.

[224] Sherwood D. Lingenfelter and Marvin K. Mayers, *Leading Across Cultures* (Grand Rapids, MI: 2016).

definition applies to both how the school is operated and the content of its leadership courses.

The philosophy behind this definition is seen in the Cornerstone School of Ministry Venn diagram shown in Appendix C. The diagram pictures our international learning community at the nexus of American, Other Nations, and Kingdom-of-God cultures. It depicts that our cultures must overlap if we are to study and labor together, and that overlap will not happen without awareness of and respect for the culture of others. But more importantly, the foundation of our work is that the values of the Kingdom of God always take precedence when human cultural values do not agree.

Plueddemann acknowledges that "Christianity seems to have influenced leadership values in two directions (referring to the cultural value dimension of high versus low power distance)."[225] Using power distance as an example, he points out, "Scripture describes the ultimate power distance between the Almighty God and human beings. Isaiah challenges the people with the question, 'With whom, then, will you compare God?' (Isaiah 40:18)."[226] But he also reminds us of the biblical value of servanthood and always giving deference to others. Plus, he tells us, "The priesthood of all believers is a most astounding doctrinal development in the New Testament … but now people from every tribe in Israel and every nation on earth are called to a royal priesthood."[227] While the breadth of these biblical models might at first appear to be contradictory, students of the Bible will quickly see that they rather express the richness of the character of God and how he relates to his people. Even though the power distance

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[225] Plueddemann, 97.

[226] Ibid., 100.

[227] Ibid., 102.

between God and his creatures is great, that same God closes the distance through taking the form of a servant in his incarnation.

Having considered a few cultural factors that affect appropriate leadership, we now turn to consider what biblical leadership principles are universally applicable in a culturally complex world. There is good reason to study biblical leadership principles. "As we study the biblical narrative and theology, we discover principles of leadership that are applicable across cultures." Plueddemann gives Moses as an example in Exodus 32. "In the middle are principles of leadership. We can safely hypothesize that all church leaders in every culture need to love and fear a holy God, need to intercede regularly for the people they lead, and need to care deeply for their sinful followers who are created in God's image with infinite worth."[228]

Biblical examples of leadership provide the foundation on which to build leadership models. The three-fold office of prophet, priest, and king is prominent both in the Old Testament and in the life of Jesus. Adam Johnson wrote, "The doctrine of the munus triplex (Christ's threefold mediatorial office as prophet, priest and king) is a traditional schema for understanding the person and work of Jesus Christ, according to which 'Christ fulfilled in his work all the anointed offices of the old covenant.' Found in many popular and academic works today, the doctrine remains a significant conceptual tool by which to account for the unity of the work of Christ."[229]

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[228] Ibid., 68-69.

[229] Adam J. Johnson, "The Servant Lord: A Word of Caution Regarding the munus triplex in Karl Barth's Theology and the Church Today." *Scottish Journal of Theology* 65, Issue 2 (May 2012): 159-173, accessed December, 6, 2016. https://www-Cambridge-org.georgefox.idm.oclc.org/core/journals /Scottish - journal-of-theology/article/div-classtitlethe-servant-lord-a-word-of-caution-regarding-the-span-classitalicmunus-triplexspan-in-Karl-barthandaposs-theology-and-the-church-todaydiv/610EBCA4EFD49E9C5FC598F29411E870/core-reader.

In his book *Center Church*, Timothy Keller makes the case that all Christians have the Word of God and are in a position to function as prophets, speaking God's Word on His behalf. Christ's followers also can be priests in terms of merciful care for others and in the ministry of praying for others. Finally, Christians can fulfill a portion of the role of king by calling others to account to live by the standards of God.[230] But Keller also points out that some leaders in the Christian church are called to the three offices of prophet, priest, and king, which may be embodied in one person, but are to be found in, and exercised by, the leadership of the church. This claim applies both to the church in general and to the church as local congregations. Keller says, "Yet the Spirit also gives gifts and creates 'special offices'—roles that carry out a ministry within the church—that sometimes entail authority. The special office means that the Spirit chooses some people to be leaders and pacesetters for all aspects of the general office."[231]

The Office of Prophet in Scripture

The role of prophet was central to the life of God's people in the Old Testament. Exodus 7:1-2 reads, "Then the Lord said to Moses, 'See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.'" Seen as a metaphor, with Moses being as God to Pharaoh, and Aaron being his spokesman, we see that the role of the prophet was to speak on behalf of God, bringing to people a divine word. Brevard Childs reminds us to compare this with the parallel tradition in Exodus 4:15 where "prophet" virtually equals "mouthpiece." Further Childs

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[230] Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012) 345-346.

[231] Ibid., 346.

states, "Moses is made as 'god to Pharaoh', that is to say, he is to function with divine authority before Pharaoh, and like God, make known his word through his prophet."[232]

The role of the prophet is to bring a word from God to the people. "In the Old Testament, priests had local responsibility for taking care of the temple, while prophets spoke the word of God both to Israel and to the nations."[233] Peter Craigie says, "The institution of this continued line of prophets was marked by the events at Horeb, when the people, afraid to listen directly to the voice of God, requested Moses to act as a mediator on their behalf."[234] Sri Lankan scholar Ajith Fernando concurs. "The Israelites needed to hear from God, but they could not handle the strain of a direct encounter with God."[235] Hence, God raised up Moses as his spokesperson. "The prophets continued this tradition of hearing directly from God and communicating it to the people."[236]

Jesus is the prophetic Word of God in His preaching and in His life. Hebrews 1:1-2 declares, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world." Gavin Ortlund writes that the resurrection of Jesus was a prophetic event because it proved the truth of who Jesus is, but it is not the sum of his post-resurrection prophetic role, because he spent another forty

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[232] Brevard S. Childs, *The Book of Exodus* (Philadelphia, PA: The Westminster Press, 1976), 111, 118.

[233] Plueddemann 14.

[234] Peter C. Craigie, *The Book of Deuteronomy* (Grand Rapids, MI: William B. Eerdmans, 1976), 262.

[235] Ajith Fernando, *Deuteronomy: Loving Obedience to a Loving God* (Wheaton, IL: Crossway, 2012) 465.

[236] Ibid.

days teaching His disciples.[237] In addition, Jesus said, "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak … speak just as the Father has told Me" (John 12:49-50). Therefore, Jesus fulfills the office of prophet in his person and in his speaking.

Like many Old Testament prophets, Jesus occasionally brought an unpopular word, often to the religious leaders. Jesus speaks warning to these leaders with a harsh word at least three times in Matthew's Gospel, referring to them as a brood of vipers (Matt. 3:7; 12:34; 23:33). But he also prophetically brought words of hope with his warnings. Matthew 10:22 records, "You will be hated by all because of My name, but it is the one who has endured to the end who will be saved."

The need for a Word from God exists today in all cultures in the same way. As demonstrated in the Parables, Jesus modeled bringing a Word from God in a manner understandable in his cultural and historical moment. Our task is to do our cross-cultural hermeneutics well, and then train leaders in each culture also to bring an appropriate Word in their context.

The Office of Priest in Scripture

The Old Testament priest was a channel of communication in the opposite direction from the prophet: the priest intervened with God on behalf of the people, led them in worship, and presented their needs to the Lord. Psalm 99:6 says, "Moses and

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[237] Gavin Ortlund, "Resurrected as Messiah: The Risen Christ as Prophet, Priest, and King," *Journal of the Evangelical Theological Society* 54.4 (December 2011): 749-766, accessed November 23, 2016, http://search.proquest.com.georgefox.idm.oclc.org/docview/1001336979?rfr_id=info%3Axri %2Fsid%3Aprimo. 749-766.

Aaron were among His priests, and Samuel was among those who called on His name; they called upon the Lord and He answered them."

At times the priest pleaded with God not to destroy God's rebellious ones. Psalm 106:21-23 declares, "They forgot God their Savior, who had done great things in Egypt … Therefore, He said that He would destroy them, had not Moses His chosen one stood in the breach before Him, to turn away His wrath from destroying them." "Yahweh resolved to destroy the Israelites … but the intercession of Moses … averted the divine wrath."[238]

John 17 records one clear moment of Jesus functioning as a priest. His multi-layered intercession was for those who were with him at the time and for followers in the future. Furthermore, Ortlund points us toward two aspects of the priest's role exercised by Jesus: bringing sin-sacrifice before God and His ongoing duty of making intercession for his people from his place in heaven.[239] Ortlund relies heavily on Hebrews 5-7, which addresses Jesus' role as the perfect priest offering sacrifice and continuing his intercession according to the order of Melchizedek even to today. Ortlund says that Jesus' office is in keeping with Hebrews' emphasis on continuity between Jesus and Old Testament priests, who were also historically called and appointed."[240]

The Office of King in Scripture

In the Old Testament a king was called to govern, lead, and protect his people. At times this required kings to lead their armies to war on behalf of their nation. Sometimes

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[238] A. A. Anderson, *The Book of Psalm* (Somerset, England: Purnell & Sons, 1972), 743.

[239] Ortlund, "Resurrected as Messiah".

[240] Ibid.

kings ruled well, but often they were motivated by self-interest. Whether in ancient times or modern, when a leader acts from self-interest rather than for the good of the people, they violate a trust and followers can feel betrayed.

For governing leadership to be good leaders, "righteousness" is crucial. The verb form of righteousness carries the sense of exercising justice, and the noun supposes relationships in which two parties are faithful to each other's expectations. So, whether we are considering an Old Testament king or a contemporary leader, righteousness is crucial. Kings function with greatest righteousness when clearly under a greater authority, demonstrating righteousness first through loyalty to God[241] and then to their people.

"King" is not always positive in the Old Testament. Israel's first king, Saul, did not build a legacy as a king who followed the Lord (1 Sam 15:10, 11). King David was a better king than Saul. He had moral failures, but is attested to as having a heart for God and so fulfills the loyalty aspect of "righteousness." David was at least willing to admit his sins. These first two kings of Israel teach us the need and value of leaders knowing and admitting their imperfections.

Considering Jesus as King, we read Psalm 110:4-5, "The Lord has sworn and will not change His mind, 'You are a priest forever according to the order of Melchizedek,'" which is quoted in Hebrews 5. Gerhard Von Rad writes, "The combination of both offices, priest and king, in one person was not unusual in the ancient Near East."[242] Very

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[241] W. E. Vine, *Vine's Expository Dictionary of Biblical Words* (Nashville, TN: Thomas Nelson Publishers, 1985), 205-206.

[242] Gerhard Von Rad, *Genesis: A Commentary* (Philadelphia, PA: The Westminster Press, 1976), 179.

little is known about Melchizedek, but his name is a combination of "king" *(Melek)* and

"righteousness" *(Tsedeq)* and he lives in Israel's history as a model for other kings.[243]

We see the three functions of prophet, priest, and king in one person in John

White's book on the Old Testament leader Nehemiah entitled *Excellence in Leadership*.

White says of Nehemiah,

> Once he gets approval for his plan from the king, we see him negotiate for supplies, arrange for safe passage, do advance planning, mobilize a large work force and divide a massive public-works project into manageable units. This seems to come as quite a contrast to the pious and prayerful Nehemiah we met earlier, for now we see an efficient manager at work.[244]

It is important to remember that Nehemiah did not hold official office during the

wall rebuilding. But if we understand kingly function to be one of organizational

leadership and oversight, Nehemiah is superbly gifted and successful. In the beginning of

the book he spends time interceding for the Jewish people. Later we see Nehemiah

function prophetically when he speaks powerfully to the people regarding God's presence

and direction for their project. Nehemiah is a case study of a person who does not have

office titles, yet functions in them. White and Keller both indicate the need for all three

offices to function together for the church, and that the absence of any of the three will

inhibit well-being and progress in a Christian organization.[245]

Jesus' exercise of his Kingly office is prominent in the New Testament. Between

Jesus' statement, "the kingdom of God is in your midst" (Luke 17:21), and the

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[243] "Who Was Melchizedek?" BibleStudy.org, accessed November 22, 2016, http://www .biblestudy.org /basicart/who-was-melchizedek.html.

[244] John White, *Excellence in Leadership: Reaching God's Goals with Prayer, Courage, and Determination* (Downers Grove, IL: Inter Varsity Press, 1986), 35.

[245] White, *Excellence in Leadership*, 35-36; cf. Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 347-348.

declarations about him during his Jerusalem entrance on Palm Sunday (John 12:13), he unapologetically behaves like he knows he is the King. Even during his trial, he accepts the use of this title. Further, he constantly demonstrates kingly power and authority in multiple events of healing and casting out demons. He also exercises leadership through giving kingdom vision and delegating ministries to his followers.

The focus of this chapter is leadership principles that transcend culture. These biblical examples of prophet, priest, and king fit this topic because they are foundational to leadership in any context. Prophets speak for God to people, whatever the historical-cultural context might be. Priests speak to God on behalf of people, which is a universal need. Kings, or governing leaders, exercise leadership oversight. Core to a healthy function in this role is a character of righteousness. So, it is clear that these principles can apply in all times and places. What the exercise of these roles looks like will vary, but the foundational principles work across cultures.

Prophet, Priest, and King in Contemporary Leadership

Peter instructs leaders to exercise oversight (a kingly function) willingly in obedience to God's will, and to be "examples to the flock" (1 Pet, 5:3). The apostle Paul called the Corinthians to imitate him as he imitated Christ (1 Cor. 11:1). While this may be a whole-life imitation, reading the Gospels shows Jesus demonstrating ministry and then sending his followers to duplicate his actions. So also, leaders today often must model how to engage in the diverse ministries of prophet, priest, and king.

In this regard, "Triperspectival Leadership" recognizes and pursues the three-fold offices for ministry. Two proponents of Triperspectival Leadership are Mark Driscoll and John Frame. Triperspectival Leadership helps us see the clear delineations between the

three offices.[246] While the model is helpful in distinguishing the three offices of ministry, a weakness of this model is trying to fit the three offices into a grid, which forces the model. Second, critics would point out that this approach falls prey to an individualism that seems to focus on individual giftings rather than asking what is good for the body of Christ as a whole.

Andrew Wilson warns that this three-office approach to understanding church leadership can be confusing, given that the three words are used in a diversity of ways in the Bible. He also expresses concern over dividing these tasks too much, and that "many modern practitioners have encouraged leaders to think of themselves as one or other of the three, rather than pursuing all of them, as is implied by Acts 20, the Pastorals, and the like."[247] Wilson prefers that we retain the use of the language of spiritual gifts.

These points are well taken, and it is appropriate to ensure that we clearly articulate how these terms are being used in contemporary application, and not to force the concepts of prophet, priest, and king into a mold that distorts the understanding of the offices. While giving serious attention to Wilson's concerns, they are not sufficiently compelling to abandon the three-fold model. It remains useful to help leaders distinguish between the three functions so that a pastor can determine that a given congregation is receiving the benefit of all three leadership functions. Many churches are too small to have multiple-pastor staffs, so the need for these three ministries often falls to the solo pastor. If the leader of a ministry does not see all three gifts in himself or herself,

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[246] "Tri-perspectival Leadership: Reflecting the Offices of Christ through the Church to the World," accessed November 12, 2016, http://www.goodmanson.com/wp-content/uploads/2009/03/tri_pers_colors.pdf.

[247] Andrew Wilson, "Prophet, Priests, Kings, Frame, Keller And Driscoll," *Think Theology*, July 11, 2012, accessed November 1, 2017, http://thinktheology.co.uk/blog/article/prophets-priests-kings-frame-Keller-and-driscoll.

knowing of the three offices can alert the leader to look for these ministries being exercised among participants in the ministry.

Another view of these three functions in modern times is given by Richard Renshaw. He cites a suggestion by Walter Brueggemann that we speak of "'priest, prophet and sage' and that the role of sage is particularly relevant in our times when more people do not respond to either bible or liturgy."[248] He thinks, "The credibility of the sage rests … on a simple appeal to the intelligence and conscience of people."[249] His argument has merit because a deeper followership will be developed if people see sound reasoning behind what a leader is attempting.

Prophet

One might think that prophets are only found in the pages of the Bible. But Robert Greenleaf wrote, "There is a theory of prophecy which holds that prophetic voices of great clarity, and with a quality of insight equal to that of any age, are speaking cogently all of the time. Men and women … are with us now addressing the problems of the day."[250] Every age has its problems and failures and needs someone who can bring a word from God that addresses contemporary issues. That word may simply be an

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[248] Richard Renshaw, "Church as sage: alternative to priest, prophet and king keeps hope alive," *Catholic New Times* 30.3 (February 12, 2006): 15, accessed December 6, 2016, http://go.galegroup.com.georgefox.idm.oclc.org/ps/i.do?&id=GALE|A142298572&v=2.1&u =newb64238&it=r&p=AONE&sw=w&authCount=1.

[249] Ibid.

[250] Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York, NY: Paulist Press, 1977), 232.

application of biblical principles, but it needs to be a word from God. Greenleaf cites George Fox as one who provided such leadership at a crucial time in history.[251]

There is ongoing debate concerning whether or not God gives direct prophetic words today, or if the prophetic office still exists, which this study will not address. For the purposes of the current work it is sufficient to reinforce that Christian leaders today continue to have responsibility and calling to speak what God speaks. "Pastors and teachers are uniquely called to build up the body into spiritual maturity (Ephesians 4:11-13)."[252] "Today we have those [biblical] words of God which are 'profitable for teaching, for reproof, for correction, and for training in righteousness, '… which we recognize as 'breathed out by God.' When we preach and teach today, we expound or exposit the Word of God that has been given to us through the prophets and apostles in the Scriptures."[253] If the role of prophet is to represent God by speaking his Word to people, then clearly this office is filled by biblical preachers and teachers.

Priest

Part of the priestly role in the Old Testament was to oversee sacrifices. Contemporary priestly roles have changed since Jesus' sacrifice was once for all. But it is continually priestly to lead God's people into his presence through worship, particularly in the sacrament of Communion, in which we revisit the sacrifice of the Lamb of God. Also, when a leader intercedes for the people of God in public prayer meetings, or in

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[251] Ibid., 233.

[252] Keller, *Center Church*, 346.

[253] Fernando, *Deuteronomy*, 465.

private, this fulfills priestly responsibility speaking to God on behalf of people. Pastors know the calling of interceding for their congregation.

King

If we draw our understanding of the function of a king from ancient days, we may only think that the king's job is to rule over his people. While this has been the case at times, a broader understanding of the responsibility of a king is that he is to provide a safe and ordered life for his subjects.

For contemporary application we understand the "kingly" function in broad terms; organizational oversight and implementing group values, norms, and discipline in the community, whether church or state. Keller says, "… elders and leaders have the responsibility of church governance and discipline."[254] "All Christians should watch over one another … and yet every congregation is to have 'elders' who will look after the people as shepherds care for their sheep. Believers are to submit to the authority of their leaders. When these leaders exercise their gifts, they are also exercising Christ's ministry."[255]

Providing the leadership of oversight requires character as well as skill. In his book, *Relational Leadership,* Walter Wright discusses the influence of values. He points to a time under Pope Alexander VI and his son Cesare Borgia. "They spoke the language of the holy church. Their actions were those of evil incarnate. Their true identity was not

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[254] Keller, 345.

[255] Ibid., 347.

in their words but in their touch, in their behaviour."[256] The disingenuous nature of this kind of leadership is far from the apostle Paul, as he said, "For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you … in order to offer ourselves as a model for you, so that you would follow our example" (2 Thess. 3:7-9). Because no human is perfect, leaders must be vigilant regarding the righteousness of their leadership. Wright says, "We know that we are frail human vessels, weak and easily distracted. We need the discipline of accountability to keep us focused on our responsibilities before God."[257]

The leader who holds an office of "kingly" oversight can fall prey to thinking they can lead simply by virtue of title or office. But Joseph M. Stowell states, "Leading today with moral authority is no small thing. Never has there been more cynicism about leadership in politics, the corporate world, and even the church."[258] Stowell points out that Jesus held no official office but gave his kingly leadership by force of his character.

Summary

"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Pet. 2:9). As this is the call to all believers, it is the leaders' responsibility to lead the way in fulfilling this vision. When the church engages in life and ministry according to God's design and plan, it is healthy. When

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[256] Walter C. Wright, *Relational Leadership: A Biblical Model for Influence and Service* (Carlisle, CA: Paternoster, 2000), 118.

[257] Ibid., 185.

[258] Joseph M. Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 74.

leaders function in that king-like role of oversight, lead the way in priestly ministries of prayer and worship, and faithfully bring God's Word to the people, the church of Christ prospers.

In this article we have considered current writing regarding the relationship between culture and leadership practices. We have been made aware, also, of how our culture can affect our understanding of what the Bible says about leadership. "We will always see biblical principles of Scripture through the eyeglasses of our culture."[259]

As we train global leaders, it is possible to teach leadership that is both biblical and above specific cultural influences. "As we study the biblical narrative and theology, we discover principles of leadership that are applicable across cultures."[260] The need in and through the church for the roles of prophet, priest, and king are universal and transcend time.

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[259] Plueddemann, 67.

[260] Ibid., 68.

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